

THE RELATIONSHIP OF ETHNIC GROUP MEMBERSHIP, AGE, SEX, ACHIEVEMENT
AND LOCUS OF CONTROL TO THE SELF-REPORT OF A GROUP OF
CUBAN STUDENTS IN THE UNIVERSITY OF FLORIDA

By

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To my parents who will never become acculturated and whose
love for Cuba has been an inspiration to my study.

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CUBAN STUDENTS IN THE UNIVERSITY OF FLORIDA

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The purpose of this study was to examine ethnic group membership, social class, age, sex, length of time in the United States, grade point average, and locus of control as variables in the self-report of a group of Cuban students in the University of Florida. The subjects were 127 Cuban students, 48 females and 79 males, attending the University of Florida. Subjects were given the Tennessee Self Concept Scale (TSCS), Rotter's Internal-External Control Scale, and a biographic data sheet. In addition, scores on a refined version of the Internal-External Scale were correlated with self-concept to investigate a proposition made by Mirels in 1970 that two significant factors are measured by this scale. Items loading high in Factor I deal with the individual's feelings of control over his life and Factor II items depict his feelings of control over social institutions. Factor I has been predicted to be more relevant for use in clinical research and psychopathology.

Hypotheses 1, 2, 3, 4, 5, 6, and 7 were generated by this study to investigate whether the seven variables of ethnic group membership,

social class, age, length of time in the United States, grade point average, sex, and locus of control had significant relationships to the self-concept of Cuban students.

A t-test was used in testing Hypothesis 1 to determine if there were significant differences between the Cuban students' scores and the mean scores of the American group used in standardizing the TSCS. In testing Hypotheses 2, 3, 4, 5, and 7, Pearson's product-moment correlation technique was applied to investigate relationships between self-concept and social class, age, length of time the student has resided in the United States, grade point average, and locus of control. Possible relationships between self-concept and sex were examined in Hypothesis 6 by a point biserial correlation analysis.

The results of this study indicated that Cuban students have higher mean scores in self-concept as measured by the TSCS than the American norm group. The Cuban group also scored significantly higher in the Defensive Positive scores which is a subtle measure of defensiveness or reluctance to disclose derogatory information about themselves.

No significant relationships were found for the Cuban students between self-concept and the variables: social class, age, length of time in the United States, academic achievement, and sex. This study revealed a significant relationship between self-concept and locus of control. Those items loading high in Factor I were found to be much better predictors of self-esteem than Factor II. Mirels' position was therefore confirmed.

CHAPTER I

INTRODUCTION

In the last decade the emergence of the civil rights movements has awakened the ethnic consciousness of minority groups in America. For example, "Black leaders are ardently emphasizing the need for self-acceptance and black pride" (Williams & Byars, 1968, p. 121). Slowly, cultural pluralism is replacing the old melting pot philosophy and the idea of "cultural democracy" is being accepted. Alfredo Casteneda (1971, p. 37-38) describes cultural democracy as "the right of each child to experience an educational environment which accepts his preferred modes of relating, communicating, motivation and learning."

A learning setting emphasizing homogeneity is totally inappropriate in a society where so many subcultures exist. John Ether (1969, p. 233) states that "we are faced with the reality of a concentrated thrust for cultural identity and the recognition of this self-identity in the schools." The social context in which the individual operates serves as a frame of reference from which he perceives himself. Educator can no longer ignore the pervasive effect of ethnocentrism in the culturally different student. Furthermore, there is sufficient research on the subject to imply a positive relationship between the way that the student perceives himself and his academic achievement. The social connotations of this finding are tremendous since the more prestigious occupations require a higher degree of educational attainment.

Consequently, if lack of identification affects achievement, the cultural group as a whole may find itself at the bottom of the social strata, and often does.

Purpose of the Study

The purpose of this study was to examine the relationship between ethnic group membership, social class, age, sex, length of time living in the United States, grade point average and locus of control and the self-report of a group of Cuban students in the University of Florida.

An attempt has been made to contribute to an understanding of both Cuban college students in the United States and our ability to assess the self-report of an individual in a period of transition between two cultures.

Several studies (Carballo, 1970; Marcus, 1971; Portes, 1969; Rogg, 1970; Stevenson, 1973) have recently dealt with the social, political and anthropological factors underlying the integration of Cubans into American society. Very few researchers have investigated the psychological characteristics of this population (Alvarez, 1971; Arguelles, 1970). The college student group has particularly been neglected.

From a historical point of view it is important to understand the psychological dynamics interacting in the process of assimilation.

Unfortunately, the available literature on self-imposed political exile is meager and of uneven quality. Very few systematic assessments of the several exile populations have been made. With respect to the flight of East Germans to the West, for example, there is little information aside from that distributed by the German Federal Republic. Similarly, very little work has been done on the Chinese who have fled to Hong Kong from the mainland. Only the exile movements originating in Russia and Hungary have been subjected to any extensive analysis. (Fagen, Brody, & O'Leary, 1968, p. 6)

The fate of the Cubans in the United States, like other ethnic groups, is to be assimilated into the American society. Since the time element is crucial, there is a present need to conduct this type of study.

This investigator was particularly interested in studying the self-perception of young Cubans in exile. Cuban college students, being more exposed to an intellectual atmosphere, may be more inclined to question traditional moral and political values. The study attempted to broaden the research in the area of self-concept and ethnic group membership. Since studies relating to the self-concept of minority group students have yielded contradictory results (Healey & DeBlassie, 1974; Hernandez, 1973; Zirkel, 1971), the present study investigated the possible effects of social and cultural factors in the self-report of young Cuban exiles.

Healey and DeBlassie (1974) have noted that Spanish-Americans have not often been the subject of studies involving the self-concept, even though this ethnic group is one of the largest in the United States. The majority of research has been done on Mexican-Americans. Furthermore, Cuban students, being in a different situation than other minority groups, may throw some light on understanding the relationship between ethnic group membership and the self-concept as it is reflected by the self-report.

Statement of the Problem

There is actually very little hard data available that will help us to solve the problems of our minority groups. If we are going to make their assimilation into the larger culture a smooth process, more research

must be done. We must learn more than we now know about the characteristics of the minority members themselves. The impetus for the present study was in recognition of such needs.

Because of her own national origin, this student was most interested in beginning the search for new information about minorities by examining the characteristics of Cubans. Cubans now constitute a large and influential minority in the U.S.

Of particular interest to the writer are young Cubans enrolled in American colleges and universities. There are large numbers of young Cubans attending these institutions, essentially because of an educational loan program established for them in 1961. With such financial assistance, greater numbers of young Cubans were able to afford higher education. This age group was most appealing because they are so typically caught up in the search for identity, and because any information relating to them would be of special interest to educators.

The focus of the study related to selected psychological variables of the population. An attempt was made to examine certain specified psychological characteristics and the way the subjects of the study perceived themselves in relation to the university they were attending.

Rationale for the Study

This study examined the relationship between such demographic factors as ethnic membership, social class, age, sex, length of time in the United States, and the self-perception of Cubans in the University of Florida. Other variables such as achievement and locus of control have also been investigated as possible correlates of the self-concept.

The relationship between self-concept and academic achievement has been a controversial issue in educational psychology. Many psychologists have argued for an interaction between these two variables stating that the student's scholastic achievement correlates positively with his perception of himself, while other investigators have rejected this statement. This study attempted to throw some light on this controversial issue.

In addition, a literature search showed that the relationship between locus of control and self-concept has not clearly been established. Although most studies imply that there is a positive relationship between these two variables, the results in general are inconclusive. This study was an attempt to add to the existing research in this area and further correlate these two variables.

Self-Report vs. Self-Concept

Combs, Soper, and Courson (1963) have stated that the self-concept and the self-report are two different concepts and that to use these terms interchangeably has resulted in great confusion in the literature. Combs and Soper (1957) argued that while self-concept is what an individual believes about himself, the self-report is only what he is willing to disclose to others. On the other hand, Rogers has stated that self-reports are valid sources of information about a person although "Rogers acknowledges that self-reports do not give a complete picture of personality nor do they divulge all the determinants of behavior" (Hall and Lindzey, 1957, p. 482). Furthermore, Rogers (1951) stated that "the best vantage point for understanding behavior is from the internal frame of references of the individual himself" (p. 494).

Allport (1953, p. 109) indicated that "through techniques to assess self other than self-report the individual's conscious report is rejected as untrustworthy . . . thus the individual loses his right to be believed."

Schlicht, Carlson, Skeen, and Skurdal (1968), in making a comparison of self-report and projective measures, concluded that, in situations where mass screening is necessary, it may be desirable to use a self-report instrument "which lends itself to rapid, objective and economical scoring rather than a projective technique, even one which is relatively easy to interpret" (p. 527).

Although a one-to-one relationship between the self-concept and the self-report does not exist, the self-report is an observable form of verbal behavior and reflects certain aspects of the self-concept. Strong and Feder (1961) indicated "every evaluative statement that a person makes concerning himself can be considered a sample of his self-concept, from which inferences may then be made about the various properties of the self-concept." Combs, Soper and Courson (1963, p. 494) have enumerated six factors which determine the approximation that the self-report makes to the subject's "real" self-concept:

1. Clarity of subject awareness,
2. Availability of adequate symbols of expression,
3. Willingness of the individual to cooperate,
4. The social expectancy,
5. The individual's feeling of personal adequacy, and
6. His freedom from threat.

Throughout this study an effort was made to insure the cooperation of fellow Cuban students by promising them anonymity and confidentiality

in handling the data. Therefore, an atmosphere free of threat was created to encourage the veracity of the self-report.

CHAPTER II

REVIEW OF THE LITERATURE

Historical Perspective of the Study

Cuban Migration to the United States

Since many readers of this study may not be familiar with the particulars of the Cuban migration to the United States and the problems it generated, these factors will now be briefly examined. Such a review is necessary in order to fully grasp the need for the present study.

The latest of the Spanish speaking immigrants to enter the United States were the Cubans. When Fidel Castro overthrew the Fulgencio Batista regime in 1959, those Cubans having political ties with the deposed government fled the island. It was not the first time that Cubans overridden by political persecution have sought refuge in the United States. Previous Cuban political immigrations were small in number and scattered over time and quickly merged into the American society until conditions in Cuba allowed their return. Only a few people could have predicted the social and political consequences that the Cuban revolution was to have both inside and outside of the island. A revolutionary government was established that in its attempt to change the existing social order affected virtually every citizen on the island.

Next to arrive in the United States were members of the upper and middle class who found conditions in Cuba unbearable. "Seldom has a

foreign group come to the United States so well prepared educationally and occupationally and seldom has this country received one so well" (Portes, 1969, p. 508). The refugee was not entirely from the upper and middle classes. As Fagen, Brody and O'Leary (1968, p. 7) stated, refugees although by no means representative of the Cuban population are, nevertheless, socially and demographically varied.

In order to understand the rapid flow of refugees from the island, the scope and the rate of change introduced by the Castro government on the country's social and political institutions must be considered.

Inevitably, these changes were bound to affect adversely more and more sectors of the old Cuban society. The wealthy, the successful, the powerful, the educated saw their status challenged, their influence radically curtailed, and their economic position continuously menaced. The lower strata, whom they have treated with condescension when not with open contempt, appeared now to be effectively in power. First, the big landowners and industrialists, then the middle proprietors and professionals, and finally the white collar workers and the petty bourgeoisie of small traders and shopowners all came under the control of the socialist revolution. Inevitably their discontent and opposition emerged and mounted. "They wanted Revolution but not so much" said Fidel Castro in 1960, admirably summarizing the attitude of the Cuban upper classes. (Portes, 1969, p. 506)

Unlike the Puerto Ricans or Mexicans or any other group of Europeans who saw a land of opportunities in the United States, most Cubans were satisfied with their socioeconomic status and their decision to leave the island was a difficult one. They were not "pulled" for reasons of self-betterment but "pushed" out of their country because of political conditions in Cuba.

Those individuals who were hurt by revolutionary programs, cut adrift by institutional changes, saddened by the passing of the familiar order or angered by the Marxism of the regime were rudely shouldered aside. Those who were willing and able to adjust and adapt themselves were allowed to do so; those who would not or could not were treated harshly. Uncertainty,

suspicion and considerable organizational chaos were the natural corollaries of the Castroite revolutionary style. Thus, the style of change reinforced the scope of change to create conditions perceived as unbearable by hundreds of thousands of citizens. (Fagen et al., 1968, p. 101)

The city of Miami with its tourist dependent economy has long been exposed to the presence of Latin Americans and it was not uncommon to find people working at airports, in government agencies and other public places who had some Spanish-speaking ability. Miami welcomed these tourists but local sentiment changed when refugees arrived in large enough numbers to threaten the city's capacity to absorb them. Some of the city's burden was alleviated when the Federal government pledged assistance to Dade County to provide services for this sudden increase in population.

In the early period of the exile many children traveled to the United States without their parents. It has been estimated that there was a peak of over 10,000 unaccompanied children among the refugees (Psycho-social dynamics in Miami, 1969, p. 315). When they feared communist indoctrination, Cuban parents sent their children to relatives or strangers living in the United States with the hope that they could follow them later. Parents involved in counterrevolutionary activities especially wanted to send their children to a safe place. Often a family sent a child first to the United States and then the parents were claimed through a "visa waiver" applied for by the child.

These young unaccompanied Cubans were boarded at receiving homes sponsored by the Catholic Welfare Bureau and the Dade County Welfare Department. For more permanent care, foster family placement was initiated. "With the help of the National Conference of Catholic Charities a pool was formed of 95 Catholic child-caring agencies and

institutions in 36 states which had been willing to take Cuban children" (Close, 1963, p. 5). Living with American families and being exposed to their values and customs helped accelerate the Cuban children's integration into American society.

Cuban children who came in contact with an American family may have eliminated certain previously existing values and may have organized and modified others. For example, "American emphasis on independent behavior is not shared by all other cultures" (Johnson & Medinnus, 1969). The child-rearing practices of Cuban parents tended to reinforce dependent behavior. When a young exile was placed with an American family, he was exposed to a home where self-reliance was highly rewarded. Cuban refugee children were encouraged to assume responsibilities such as sharing household duties, feeding a pet, or even taking a paper route. Such behavior is unknown in Cuba where very few demands are placed on children. Landy (1959) referred to this as a culture viewing the child sin capacidad--without capacity. The new independence forced onto the young Cubans may have altered his self-perception. As his feeling of mastery of the environment increased, he was being encouraged to gradually develop his own ideas about the world around him.

Perez-Stable (1971) conducted a study of the general attitudes of the young Cuban exiles in the United States. A questionnaire was distributed to a sample of students in Miami, Florida and Washington, D.C. The questions focused on three themes: the degree of integration into the North American culture, the general political orientation, and the attitudes toward Cuba. On the subjects of abortion and sexual freedom the students are more liberal than the older exiles (Perez-Stable,

1971). Of course, it could be argued that the same results could be found in other ethnic groups at this time.

To better understand the values of the young exile, a closer look was taken at the process of integration of older Cuban exiles into American society. In the early 1960's the heart of every Cuban was set to the day of return to a free Cuba. Nobody considered their stay in the United States to be permanent and the parents' attitude toward school may have reflected this. Cubans wanted their children to learn English with the hopes that it may broaden their education and job opportunities if they returned to Cuba. The situation was one in which Cubans wanted to perpetuate in their children the memories of the island and integration into American society was frowned upon. In school the children were prompted to learn and to speak English, while at home they were ordered to speak Spanish. Other American customs like dating without chaperons were viewed with disfavor. Assimilation at this point was hindered because exiles brought with them a strong belief in their values and cultural mores and "a clearly defined self-identity as Cubans" (Portes, 1969, p. 507).

On October 3, 1965 Castro announced that Cubans who wanted to leave the country would be allowed to do so with the exception of young males between the ages of 15 to 26 who were compelled to enter the Cuban military service. The prospects of military service induced families to leave the island as soon as possible. As the "second wave" of Cuban refugees began to arrive, the effects were felt in Dade County.

The "new" refugees brought with them a different attitude toward the exile. After efforts to liberate Cuba failed, they realized that

they were here to stay. They had friends and relatives, who were already established in jobs and business, making their adaptation to Miami financially, if not psychologically, easier than for the first group of exiles. This last current of refugees were mainly motivated by the economic standards of living in the United States rather than by the internal political process (Amaro, 1971).

Assimilation of Cubans

The disappearance in 1963 of the Cuban Revolutionary Council was a turning point in the assimilation process of Cuban refugees. Their mode of thinking changed from being Cuba-oriented to being basically United States-oriented (Psycho-social dynamics in Miami, 1969). Changes in international policies in the United States government toward Cuba and financial pressures have prompted Cubans to reconstruct their lives in this country.

Marcus (1971) made a clear distinction between structural and attitudinal integration of a minority group into American society. Structural assimilation is a superficial one, in which members of a minority group work together, live in the same neighborhood and may even share their own recreation with members of the dominant culture while at the same time their thoughts are directed toward their own subgroups and their efforts to return to their country. Conversely, attitudinal assimilation is a deeper commitment to become a fully participating member of the dominant culture. "If his efforts at structural integration meet with success, or even if he only perceives that they do, he can be expected to continue on this avenue towards full assimilation" (Marcus, 1971, p. 6).

The integration of Cuban refugees in the United States depends upon several factors. A study with 48 Cuban refugee families in Milwaukee was conducted by Portes (1969). In studying the motivations which may accelerate their desires for integration, he found that socioeconomic rewards did not affect integration significantly. The important factor was the subjective comparisons of their lives in Cuba prior to the exile and the socioeconomic rewards they receive in the United States. In addition, permanent residence in this country could be viewed favorably, if the expectations of their lives in the United States prior to entry had been subsequently fulfilled.

A study done by Marcus (1971) interviewing 107 Cuban refugees in the greater Miami area throws light upon the desire of the refugees to go back to Cuba and their evaluation of life in the United States. Work conditions and social environment seemed to weight heavily in the refugees' decision to remain in the United States. Refugees staying in the Miami area seemed to have a strong emotional commitment to their friends and relatives and to preserve their Cuban style of life. Those refugees who had most of their families and friends still in Cuba are more likely to return to Cuba as soon as possible should Castro fall. A study done by Rogg (1970) of Cubans in the West New York, New Jersey area concluded that the refugee community was more of a factor in the acculturation of the refugee than were programs implemented by the government. This study showed that a tightly knit community helps the adjustment of the refugee family although it may retard its acculturation.

Additionally Marcus (1971) found that socioeconomic reward was not a significant factor in the desires of the refugees to go back to Cuba.

"The informant who felt that his income was better in Cuba than in the United States was more inclined to want to go back to his homeland. However, those who thought that their incomes were better in the United States also expressed strong desires to return to their fatherland" (Marcus, 1971).

To understand why labor conditions were such an important factor in the Miami area in contrast to the refugee study done in Milwaukee, the economic factors behind these results must be considered. A tight labor market in Miami resulted in poorer working conditions than the refugees could have found in the North. Despite these conditions the refugees would rather stay in Miami, than to venture into other states where more jobs were available.

The following variables may have affected their decision to stay in the Miami Area:

- 1) The fact that they could associate with people in their same situation may have reduced their anxiety and alleviated their feelings of insecurity when making a transition into a new culture,
- 2) The language barrier was reduced to a certain extent for the refugee who only spoke Spanish since in Miami there were Spanish-speaking clerks in most groceries, stores, banks and even government facilities, and
- 3) Miami's climate, so similar to Cuba's, was more appealing to the Cuban refugee than the cold weather of the North.

As an influx of more economically motivated refugees arrived in Miami after 1965 coupled with the assimilation of the earlier arrivals, new social classes are emerging within the exile community.

With very few exceptions, refugees have been and literally are penniless upon arrival here, a fact that initially levels their old socioeconomic distinctions. But as time goes by, class differences reappear. Many of the formerly poor Cubans immediately found employment at menial jobs. Concentrated in the

predominantly Cuban districts of Miami, they do not make an effort to learn the English language and American customs. . . . Although subsequently they generally prosper, they do not advance educationally and socially; their assimilation is very slow. . . . Educated refugees on the other hand, after a short period of holding menial, low paid jobs, generally move up on the economic and social ladder. Today, lawyers or engineers no longer wash dishes or tend gardens in Miami. (Psycho-social dynamics in Miami, 1969, pp. 96, 97)

Although, in general, Cubans look favorably upon assimilation into the American way of life, there was a divergence of acculturation between the old and the new generation. Younger people have assimilated into the American society more smoothly than older Cubans (Gil, 1968). Attending school would naturally socially mix the former group with Americans. "It is only at the school level that friendships between the two groups are beginning to form, as Cuban boys (and to a lesser extent girls) adopt current American mores" (Psycho-social dynamics in Miami, 1969, p. 93).

Cubans In Dade County Schools

As the situation in Cuba worsened, the schools had a greater influx of Cuban children. In the beginning it was difficult to secure adequate figures as to the magnitude of the total problem (Cuban refugee in public schools, 1962, p. 9). In October 1961 Federal funds enabled the school system to hire Spanish-speaking personnel such as bilingual teacher aides and to purchase special materials for the Cuban students. This additional funding also served to limit the disruptive effects that a sudden increase in pupil population, and a Spanish-speaking one at that, could have had.

The program used by the school in the early 1960's provided orientation classes where English as a second language was taught.

Other courses such as government and science were taught in English by bilingual teachers. At other times a limited number of Cuban children, usually four or five were placed in a regular classroom.

Students were grouped according to their ability to read and understand English. Nonindependent students were those who had little knowledge of English, intermediate students were those able to speak and understand English but still in need of assistance, and the independent students were those whose proficiency in English enabled them to participate in the regular school curriculum. "Orientation classes were frequently organized on three levels of English language competence. Many schools adopted a 'buddy system' consisting of pairing a bilingual student with a non-English speaking student" (Psycho-social dynamics in Miami, 1969, p. 317). Segregation of Cuban students was discouraged up to the point where grouping was necessary to gain basic English skills. Cuban aides working along with American teachers helped the Cuban childrens' adjustment to the new school environment.

The Cuban aides in the early years of the exile have been of immeasurable value as they also are now. They have had broad and diverse duties such as assisting in instruction in Spanish or English as a second language, assisting in the library and school office, and assisting in communication between home and school. Their presence in the classroom was reassuring to the Spanish-speaking child in making his transition between the Cuban and American cultures.

In 1963, the Ford Foundation sponsored the nation's first bicultural and bilingual program in Dade County's Coral Way Elementary School. The school was organized in a split-day structure where vernacular classes

were offered in the morning and classes in English were offered in the afternoon. Scores on county-wide tests were "somewhat higher" (Psycho-social dynamics in Miami, 1969, p. 324) for bilingual school pupils than for students from the same school prior to the program's initiation. An evaluation of this program in 1968 showed that, in addition to making normal progress in the regular school curriculum, the English- and Spanish-speaking children will both learn a second language by the end of the elementary school years (Logan, 1971, p. 17). These favorable results have made Coral Way Elementary a model for the present blueprint of Dade County education.

In summary, a review of the literature concerning the Cuban migration and the adjustment of Cubans into the American culture was considered necessary to understand the social forces acting upon the Cuban students and how these forces may affect their personality dynamics.

Literature Relating to Self-Concept

This study was concerned with the self-concept of Cuban exiles in their transition into the American culture. The review of the literature has been divided into three sections. The first deals with a brief review of the history of self-theory. The second section deals with a review of the self-concept literature pertaining to ethnic group membership, social class, and other demographic variables such as age, sex and academic achievement. The last section presents a discussion of the literature dealing with the relationship between locus of control and self-concept.

Section I: Review of the Literature of Self-Theories

James

William James was one of the pioneers of American psychology and also one of the first to have written about self by blending in his writings the philosophical and psychological roots of this concept. In his book Principles of Psychology (1890) he identified consciousness as a subjective experience. James refuted the German influence in psychology which placed emphasis on the analysis of the conscious process in the laboratory. In the nineteenth century Wundt, subscribing to the tradition of British associationism, atomized the mind by reducing it to the elementary particles of sensations, feelings and images (Hall & Lindzey, 1957, p. 296).

To explain how one perceived the external environment, James ingeniously made an metaphor of consciousness to water in a stream which is continuously changing. He discussed self as being both a knower and an object of knowledge. The former he discarded as a philosophical matter. The self as an object of knowledge includes a material self, the person's body, his material possessions and his family. The social self according to James constituted how the individual perceived the way others view him. The spiritual self referred to the individual's desires and feelings. "James apparently views the self as having a unity as well as being differentiated and being intimately associated with emotions as mediated through self-esteem" (Epstein, 1973, p. 405).

Mead, Cooley and Sullivan

Cooley, Mead and Sullivan independently viewed the self as developing out of transactions with the environment and so they have been called symbolic interactionists (Purkey, 1970).

Cooley (1902) introduced the term "looking glass self" which means that an individual internalizes as his own the perceptions of others. George Mead (1934) further expanded Cooley's term by noting that an individual learns to perceive the world as other people do so that he can anticipate their reaction and regulate his behavior according to their expectations. Mead argued that in the course of daily living the individual is expected to play many different social roles. For instance, one can be a teacher, a father, a husband, a Little League coach, a driver, or an antique collector. These roles have varying degrees of significance, some more important to the individual than others.

Mead felt that the definition of oneself as a specific role-player in a given relationship was accomplished by recognizing and sharing the meaning and values others have of you. This Mead called the "me." That is, Mead saw the "me" as representing the incorporated "other" within the individual. (Nobles, 1973, p. 16)

According to Mead the "I" encompassed all the "me"s or the perception the individual holds of himself after incorporating the shared meanings and values of others.

. . . when a person asserts himself against a situation or when he attempts to distinguish himself from others by doing things which he can do better than others, when he attempts to "realize" himself in terms of his unique capacities by asserting his superiority as the means of preserving the self--then the "I" is emphasized. (Diggory, 1966, p. 47)

Sullivan (1953) emphasized that the evolvement of the self is a product of the child's interaction with "significant others," particularly the mother. According to Sullivan, a child internalized those behavioral patterns that were approved by the significant others rather than by society at large. Sullivan (1953, p. 165) defined the self as "an organization of educative experience called into being by the necessity to avoid or to minimize incidents of anxiety." According to him, the child internalized good or bad behavior in terms of what he called the "good me" and the "bad me."

Lecky (1945) introduced the notion of self-consistency as the primary force of motivation in human behavior.

. . . all of an individual's ideas are organized into a single system, whose preservation is essential. In order to be immediately assimilated, the idea formed as the result of a new experience must be felt to be consistent with the ideas already present in the system. . . . The nucleus of the system, around which the rest of the system revolves, is the individual's idea or conception of himself. (Lecky, 1945, p. 150)

To illustrate, a young person coming to the United States from Cuba may be proud of his ethnic origin. If, when he enters school, he perceives that others view being Cuban with a negative connotation, he has to reinterpret this disturbing situation in a manner that can be assimilated. He may avoid socializing with Americans and become more "clannish" toward other Cubans, or, after repeated experiences of rejection, he may undergo a gradual change in his self-concept by developing negative feelings toward himself. Thus, an individual strives for consistency between his beliefs and the way he behaves.

Rogers

Rogers (1951) agreed with Lecky's theory that the self strives for consistency and that those experiences which are inconsistent with the self are viewed by the individual as threats. How an individual reacts to a stimulus depends on his own previous experiences. "The organism reacts to the field as it is experienced and perceived. This perceptual field is, for the individual, 'reality'" (Rogers, 1951, p. 484). Using this conception reality differs from one individual to another. It is a product of the individual's unique phenomenological world. Although the self is considered conservative, Rogers argues that it can change as a result of "maturation and learning" (Hall & Lindzey, 1957, p. 478).

Combs and Snygg

Combs and Snygg (1959) stated that the self is essentially a social product developing out of social interaction. Through culture, man passes to a new generation his conception of right and wrong. A young child receives stimulation from adults and learns acceptable behavioral patterns from them. Out of human interaction with significant others emerges the mind, as self and others become part of the same transaction.

Combs and Snygg (1959) acknowledged the effects of the culture on the development of the phenomenological self. When an individual is brought into a subculture, his self-perceptions are a function of that group. A Cuban student, who may feel inadequate taking a speech course in the University of Florida, may feel very comfortable delivering a speech to the Federation of Cuban Students. Combs and Snygg (1959, p. 142) stated that an individual may feel "completely consistent with

himself and the culture he had known but out of place in the one he had entered." Combs and Snygg went on to say that the self-concept is dynamic since an individual lives in a world which is continuously changing. In the middle of these changes the individual strives for consistency. In other words, he behaves according to his values and beliefs; his behavior is geared to protect the self which is the center of man's life. This does not imply that self is static since an individual can undergo changes in his self-concept as a result of learning and maturation.

Fitts

Although there are many conflicting views of what constitutes self-concept, this study is concerned with the conceptualization of self as employed by Fitts (1965) in constructing the Tennessee Self Concept Scale. Fitts agreed with Combs and Snygg (1959) in describing the self as a unified and dynamic whole. Consequently each part or the whole itself can interact with the external features of the individual's phenomenological self. Fitts stated that there are three principal parts or subselves of the self: the self as an object (Identity Self); the self as doer (Behavioral Self); and the self as observer and judge (Judging Self).

The Identity Self deals with the question of "Who am I?" and with the labels that an individual uses in describing himself. It involves the individual's awareness of himself. To illustrate, I am a Cuban, female, married student. The way an individual describes himself influences his behavior and vice versa. In order to swim, I have to be

a swimmer and in order to be a swimmer I have to swim. Hence there is an interaction between the Behavioral Self and the Identity Self.

It has been stated that "subselves are equally important, and that each subself influences the other. True integration or actualization of the self requires free, continual, and accurate or realistic interaction between the two" (Fitts, Adams, Radford, Richard, Thomas, & Thompson, 1971, p. 16). Fitts et al. (1971) used the term "internal consequences of behavior" to describe the drive or a need of an individual to do the things he is capable of doing. The internal satisfaction that a child derives from engaging in this kind of behavior is so rewarding that it encourages him to engage in more complex behavior. As the child grows he learns to regulate his behavior according to the expectations of significant others. This is what Fitts called the external consequences of behavior. To illustrate, a child who paints the walls with crayons soon learns that his behavior, although fun, has a negative external consequence, since adults consider it undesirable. This conflict between the external and internal consequences of behavior can affect the way the individual identifies himself, e.g., an individual thinks "I do something wrong and therefore I am bad." Or he may deny his behavior completely, rationalizing that he engaged in bad behavior but he is not that type of person. Fitts stated that a healthy alternative is to stop the behavior or to accept the consequences and responsibility for one's actions.

Fitts stated that the Judging Self serves as a mediator between the Identity Self and the Behavioral Self. "The Judging Self functions as observer, standard setter, dreamer, comparer and most of all evaluator"

(Fitts et al., 1971, p. 17). Man has a tendency to evaluate his perception. He may be aware of physical characteristics (Identity Self) such as his height, skin color, or weight and assign values to the desirability of these characteristics. An individual may be aware of his own feelings of love, hate, desire or jealousy and then he may consider them good or bad. "This evaluative tendency of the self is a primary component of self-perception, and it provides the material or sustenance for self-esteem, which is a primary concern for most people" (Fitts et al., 1971, p. 17).

High self-esteem implies satisfaction with the self. This means that after the Judging Self has evaluated the Identity Self and the Behavioral Self, if the behavior is self-enhancing, then the Judging Self is pleased and therefore the behavior is considered to be good. On the other hand, if the behavior is not self-actualizing, then it is evaluated as bad. "Thus the Judging Self determines one's satisfaction with self or the extent to which one can live and tolerate himself" (Fitts et al., p. 20). In his presentation, Fitts emphasized the dynamic interaction between the three subselves. He stated that in addition to the internal dimensions of Identity Self, Behavioral Self and Judging Self, there are other subselves that are external in their frame of reference. These five scales which comprise the TSCS have been arbitrarily labeled the Physical, Personal, Family, Moral-Ethical, and Social Selves.

The self-concept can be thought of as a cluster of the subselves: Identity, Judging and Behavioral Selves. Another cluster of subselves are the above mentioned five comprising the TSCS. The two classifications of subselves are overlapping. A geometrical model can be used as

an analogy to the interdependence of these two conceptions of the self-concept. For the three internal dimensions of self, consider a spheroid with a core and two concentric spherical shells. The core is the Identity Self, the inner shell is the Judging Self and the outer shell represents The Behavioral Self. For a second model, imagine an orange with vertical sections, each representing one of the five subselves from the external frame of reference. Now merge these two models and extract, say, one of the orange sections which will cut through the three shells of Identity, Judging and Behavioral Selves. If instead, a spherical shell is examined, the Judging Self, for example, it will be found to contain portions of each of the Physical, Personal, Family, Moral-Ethical and Social Selves.

Section II: Relationship of Self-Concept to Demographic Variables

Numerous studies have focused on the relationship of self-concept with variables such as sex, age, anxiety, delinquency, academic performance, social class and, in recent years, ethnic group membership.

Ethnic group membership and social class

A search of the literature showed that there was far from uniform agreement concerning the question of the ethnically different student having a self-concept differing from the student population of the dominant culture. In the literature review an emphasis was found in studies centered on school-age children. The majority of the studies were done with blacks followed in number by those done on Mexican-Americans and to a much lesser degree on Puerto Ricans. No studies could be found dealing with Cuban-Americans.

The author felt that studies done with blacks are relevant to the present study because blacks, although not part of an immigrant group, have been subjected to segregation from the dominant Anglo culture. Only recently have they been attending racially mixed schools and universities. To a certain degree they face the same dilemma as a Cuban student since they strive to preserve their identity in a college where their social reference group is different from their own.

Researchers have reported studies depicting the negative self-concept of Mexican-American students when compared to their Anglo peers (Coleman, 1966; Palomares, 1970). Evan and Anderson (1973) indicated that Mexican-American students, regardless of the amount of English spoken in the home, have a lower self-concept of ability than the Anglo students. On the other hand, Muller and Leonetti (1974) stated that, in a comparison of self-concept scores of Anglo and Chicano students, the only difference between the two groups occurred at kindergarten level with Anglo students having significantly higher self-concepts.

Anderson and Johnson (1971) argued that a Mexican-American's success in mathematics and English enhanced his confidence to compete with his classmates. The ethnically different student's confidence is greatly influenced by the experiences he encounters in his first years in school. Purkey (1970) explained that the self has a generally stable quality which is characterized by harmony and orderliness. One of the organized qualities of the self is "how success and failure are generalized through the system" (Purkey, 1970, p. 7, 9). Digory (1966) reported from his

research that failure in a highly valued ability lowers the individual's ability in other areas.

Soares and Soares (1969) have found that a lower socioeconomic child does have a higher self-concept than his middle-class peers. They argued that culturally disadvantaged children do not exhibit lower self-esteem or personal worth scores. Conversely, this group reported higher self-perception than the middle-class group. Soares and Soares concluded that if lower-class children are surrounded by adults holding low expectation levels of them, then as long as these children function according to significant other's expectations, they are content with themselves. An approach given to this problem by Soares and Soares is to realistically elevate the children's level of aspirations while maintaining their positive self-concept. The conclusions reached by Soares and Soares have been questioned by other self researchers. Long and Henderson (1968) and also Wylie and Hutchings (1967) have previously indicated a lower self-report for the lower-class child and adolescent. Long (1969) questioned how much could be generalized from the Soares and Soares study since the I.Q. variable was not controlled.

Clark and Clark (1947) noted that black children, when presented with both brown and white dolls, chose the white dolls and attributed negative characteristics toward the brown dolls. These negative feelings about their own race were the product of segregational practice and exclusion of blacks from the main Anglo society. Combs and Snygg (1959) and Kelley (1962) stated that the self is achieved through social interaction. From his early years a child can perceive other's feelings about his race and internalize these feelings. Even by reading

children's books and watching children's shows on television, he can detect that these are directed toward middle-class Anglo children. Only recently has emphasis been made in using mass media for conveying feelings of pride in whatever cultural heritage the child may have.

Cultural heritage enables a child to look at himself and acquire a feeling of strength and worth in terms of the people from which he came. To identify with a people's hero, with a history, with a movement gives strength and courage to children of many backgrounds. The Negro child, however, has not been placed in such a fortunate position as to have his heroes and his history. (Lipton, 1963, p. 211)

Carter (1968) has argued that the ethnically different do not necessarily internalize the feelings of the main society. He conducted a self-report study on 98 Anglo high school students and 190 Mexican-Americans, and found little or no difference between the two groups. He discussed the conflict of children caught between two cultures, and referred to them as marginal youth.

The search for identity is real and traumatic for most youth in our kinetic world. The search for self for the marginal youth is, without doubt, more real and more traumatic. The Mexican-American suffers many frustrations and problems. Yet, experience indicates that such youth are quite resilient as a group, and seems fairly successful in withstanding the temptation to think of themselves negatively. Rather than judge themselves solely by "Anglo" standards, they appear to judge by norms established by their own peer society or by the Mexican-American society of which they are part. . . . "Anglos" tend to think of Mexican-Americans in negative ways and conclude they see themselves in the same light. (Carter, 1968, p. 218)

Zirkel (1971), after reviewing self-concept and ethnic group membership studies, has pointed out that the time factor is essential in understanding self-concept studies done with minority groups. "It is interesting to know that studies reporting a significantly lower self-concept for Negro children compared to white children have generally earlier dates

than do the studies reporting the absence or reverse of such differences" (Zirkel, 1971, p. 221). Kvaraceus (1965, p. 43) also stated that "past research may be quite wrong in the context of today's militancy."

Williams and Byars (1968) conducted a study on the self-esteem of black adolescents from a cross-section of rural and urban Georgia schools, both segregated and integrated. The Tennessee Self Concept Scale (TCSC), a standardized Likert-type self-report, was given to 134 black and 176 white senior high school students. The results revealed that blacks in integrated schools achieved slightly higher scores in most of the basic self-concept dimensions than blacks in segregated schools but not to a significant extent. Analysis of the data indicated that the black male in this sample is more defensive about his self-report than the white male and the black female. He was more reluctant to disclose derogatory information about himself. "The civil rights emphasis on racial pride and self-respect may partially account for the defensiveness manifested by the black subjects" (Williams & Byars, 1968, p. 123).

Thompson (1972) reviewed other studies using the TSCS that have been done with college students. Bartee (1967) studied 100 disadvantaged Negro college students with 100 disadvantaged Caucasian college students. To control for the factor of economic deprivation, they established the following criteria to define a disadvantaged student:

- a. At least one parent was not a high school graduate and neither had any education beyond high school, and
- b. Family income met the requirements of the U.S. Office of Education Scale enabling the student to obtain financial aid.

The results indicated that no significant differences between the two groups were found in regard to the general level of self-esteem. On

the other hand, Negro students had lower Self Criticism scores than whites and were above average in Conflict and Variability scores. The Conflict scores represent "a tendency to 'over respond' to either the positive or the negative items" (Thompson, 1972, p. 3). The Variability scores represent the amount of inconsistency among areas of the self-concept.

Hands (1967) compared self-esteem scores of 59 black freshmen at a predominantly black college and 61 white freshmen at a predominantly white university. She found no significant differences between the self-esteem scores of the two groups but she did find that blacks scored lower than whites in Self Criticism. Runyon (1958), in a study comprising 109 black college students and 89 white students, also found that blacks were more self-defensive than whites but no differences were found in general self-esteem scores.

Helen Johnson (1970) and Fitts and Bell (1969) also confirmed the findings that black college students scored lower than whites in the Self Criticism score. Thompson (1972) stated that depressed Self Criticism scores in the Tennessee Self Concept Scale may be an expression of feelings of self-worth stemming from the "Black Movement" and also a reluctance on the part of blacks to admit weakness.

Samuel and Laird (1974) used the TSCS to compare seven dimensions of the self-concept of black females on a predominantly white campus with those on a predominantly black campus and found no significant difference in self-concept between the two groups. It was hypothesized that even though the two groups were in different social environments, "Black females would be equally influenced by the 'Black Consciousness

Movement' and would articulate 'Black Pride' sentiments in assessing their self-concepts" (Samuel & Laird, 1974, p. 229). Their study concluded with the notion that race becomes a significant factor in self-conception only when blacks use whites as reference points. On the other hand, when other blacks are used for social reference, race ceases to be a factor in determining self-concept.

Hodgkins and Stakenas have also argued that "previously segregated Negroes, who enter integrated situations where prejudiced whites become significant others, would collectively reveal an increase in the incidence of 'negative' self-concepts" (Hodgkins & Stakenas, 1969, p. 375). Perhaps one of the greatest effects of civil rights movements on the self-concept of the culturally different is that it provides them with heroes from within their group, enhancing their feelings of pride toward their heritage. This can result in a more clearly defined ethnic identity. When the questions of "Who am I?" and "Where do I belong?" can be answered, the individual begins to find his place in society and his reason for being becomes more evident. As he attains self-consistency, he also begins to view himself more positively and may direct his behavior toward meaningful social goals.

Healey and DeBlassie (1974) indicated the role that social and cultural factors exert in the development of the self-concept. Using the TSCS they carried out a study in a south-central New Mexico public school system. The sample comprised 630 students divided into three ethnic groups: Negroes, Spanish-Americans and Anglos. Results indicated that for the two minority groups the Self Criticism score, a measure of defensiveness, was significantly below the Anglo group. In

the Self Satisfaction scale they scored higher than the Anglo group, thus expressing more acceptance of their perceived selves. "Spanish-American and Negro groups were in fact more satisfied with the way they perceived themselves than was the Anglo group because the two minority groups' own ethnicity established norms by which they judged themselves" (Healey & DeBlassie, 1974, p. 21). Healey and DeBlassie reported that the Spanish-American group obtained the highest score on Moral-Ethnical Self, a measure of how the individual feels about his relationship with God and his religious feelings in general. They further argued that, in the acculturation process of the Spanish-Americans, religion has been the least affected area in making their transition into the American culture.

In summary, it can be said that the contradiction in the findings is primarily due to the faulty design of the studies and the different research instruments used to measure the self-concept. Nevertheless the inferences seem to indicate a relationship between the variables of self-concept and ethnic group membership and social class.

Segregation and ethnocentrism may have affected the self-perception of minority group students. Conversely the emergence of militant movements have instilled in them new feelings of pride and self-confidence. Zirkel (1971, p. 220) stated that "whether self-concept is significantly affected depends to a large extent on the efforts that society and the school expend on desegregation and the disadvantaged."

There is a basic motivation in man to enhance his phenomenological self (Combs & Snygg, 1959; Rogers, 1951); therefore, when an individual is provided with a social environment free from the threats of prejudice

and hate, he may develop his potential to the maximum of his abilities. One hopes that this will be the fate of the ethnically different student in America.

Age as a factor in self-concept

One question of interest for researchers dealing with the self-concept is that of age. Piers and Harris (1964) reported third- and tenth-grade subjects to have a more positive self-concept than sixth graders; however, after a four-month retest they found an increase in self-concept for all ages. Engel (1959), assessing the self-concept of preadolescent and adolescent subjects, found an increase in positive self-evaluation over a two-year span. On the other hand, Katz and Zigler (1967) found higher self-concept scores for fifth-grade than for eighth- and eleventh-grade subjects.

Thompson (1972), reporting studies done with different age groups, indicated a high degree of consistency within each age group. Furthermore, he found characteristic patterns in each group's self-concept profile clearly distinguishing one from another. According to Thompson, studies done with the TSCS seemed to indicate an increase in self-esteem (P score) with age. "Junior high and high school Ss have below-average P scores, college and adult Ss earn average P scores, and elderly people score above average on most P scores" (Thompson, 1972, p. 18).

College students were overrepresented in the population when the Tennessee Self Concept Scale was standardized (Fitts, 1965); therefore, it follows that the college student scores will fall closer to the mean. Thompson (1972), in describing the college student's profile, indicated

a high level of self-acceptance among them as reflected by Self Satisfaction scores. Also, the Variability scores in this group are below average. This score represents the amount of inconsistency from one area of the self-concept to another. A low Variability score is also a representative characteristic of the adult normal sample. High school students, on the other hand, show a below-average P score (Lossner, 1971; Pulliam, Wilkins, Womack & Wuntch, 1971); while elderly people, in general, seem to have higher self-esteem scores (Postema, 1970). The elderly group also exhibited low Self Criticism scores and high Defensive Positive (DP) scores, a measure of defensiveness. On the other hand, high school students showed a higher Self Criticism score which measured their willingness to disclose derogatory information about themselves; this may result in a more depressed P score for this group (Thompson, 1972).

In summary, there was inconsistency in the findings regarding age as a factor in the self-concept due to methodological differences. It was beyond the scope of this dissertation to investigate age differences in the development of the self-concept. Most of the cross-sectional research seemed to indicate systematic changes in the self-concept as a function of age. In interpreting these results there must be an awareness of changes in cultural values and societal goals which may confound the results of cross-sectional research studies which presently are considered attributable to age differences.

Sex difference as a factor in the self-concept

Being a male or female in our society implies the acceptance of sex role stereotypes. Furthermore, society's expectations toward males and

females are different. The question of whether sex influences the self-concept involves a personal-social conflict to the extent that a subject's self-perception conflicts with cultural sex role stereotypes.

Mead (1949) stated that sex role differences are greatly influenced by cultural factors and that each society prescribes its own acceptable behavioral patterns for each sex. A review of the literature showed much ambiguity regarding sex as a factor in self-evaluation. Most of the studies are directed toward elementary and junior high school students (Hall & Keith, 1964; Hartley & Hardesty, 1964; McCandless, 1970; Meyer & Thompson, 1956; Walker, 1964). From these studies it can be deduced that for the early school years the school is geared to maintain the cultural stereotype of females; thus girls tend to receive more approval from their teachers than boys. The tendency was for boys to be more aggressive and sports oriented with lower-class boys maintaining even more rigid male sex roles than their middle-class peers.

Primavera, Simon and Primavera (1974, p. 215) state that "school plays a greater role in the effective quality of the girl's self-esteem because it is a major source of approval and praise for her, whereas boys can seek approval through athletics and other more socially stereotypic behaviors."

Another point to be considered in evaluating research across sexes is that age differences may confound the results. Young boys may be more concerned with mastering outdoor activities. However, as they develop into adolescents, academic achievement becomes a source of social approval, and at this point Primavera et al. (1974) reported no significant difference between male and female adolescents.

Bohan (1973) conducted a study with middle-class students in the fourth, sixth, eighth and tenth grades and found significantly lower scores for tenth-grade girls. The speculation can be made that it is harder for a female adolescent to find her true identity in a male-oriented society. Bohan, discussing the finding of his research on this issue, stated that "with current trends toward an increased evaluation of women's place in society this result will not be reflected in later studies of this sort" (Bohan, 1973, p. 384).

McKee & Sherriffs (1959), conducting a study with male and female college students, reported that males have a more favorable self-concept than females; whereas, Matteson (1956) found no significant differences across sex groups in a study conducted with 419 college freshmen.

Sarben and Rosenberg (1955), exploring differences between the self-report of male and female subjects, stated that males surpass females in using adjectives such as resourceful, logical, mature, adventurous, realistic, deliberate and efficient. Conversely, in their self-description, women chose such adjectives as emotional, pleasant, temperamental or emotional. Thus, an individual's perception of himself may be influenced by social interaction and cultural expectations.

In another study, college student subjects were administered the Minnesota Multiphasic Personality Inventory and were found to have a conflict between the actual, the personally desired, and the socially desired self-report (Rosen, 1956). With regard to the effect of sexual differences on this conflict, Rosen concluded that

males show some elevation in feminine interests, feel that society wants them to show even more of these interests, probably as a function of their adopted role as liberal arts college

students, but personally find somewhat greater masculinity of interests desirable. Their conflict is thus essentially a personal-social one. Females, on the other hand, have a quite feminine mean score and both personally and socially find it desirable to have more masculine interests, again probably as a function of their role as college students, for it is well known that college students progressively show more and more interests which in the normal population are associated with the opposite sex. But they personally consider this role expectancy a desirable one, whereas the average male feels he is pulled in a direction opposite to his own standards. (Rosen, 1956, p. 156)

In evaluating these studies one should reflect upon the role of higher education in the self-esteem report among sexes. The speculation can be made that, among males and females sharing the same level of academic environment, differences between self-esteem scores as a function of sex role stereotypes tend to abate.

Self-concept and academic achievement

Purkey (1970) has studied the relationship between self-concept and academic achievement. He stated that there is continuous interaction between self and academic achievement and that each has a direct influence on the other. This relationship has also been confirmed by other researchers (Bledsoe, 1967; Campbell, 1965; Primavera et al., 1974).

Fink (1962), reflecting upon academic underachievement, suggested that the problem stems out of a central rather than a peripheral motivated force. The former he called the self-concept. To clarify the relationship between underachievement and self-concept, Fink conducted a study comprising high school students falling within the normal range of intelligence. He concluded in his study that adequate self-concept is related to high academic achievement and inadequate self-concept is related to low academic achievement.

Caplin (1969) conducted a study of children from segregated and desegregated schools. Subjects were matched on the basis of age, grade, sex, race, intelligence, and socioeconomic status. He found a positive relationship between academic achievement and self-concept. This relationship was stronger for children from desegregated schools who reported higher self-concept scores than children in segregated classrooms.

Coombs and Davies (1966), in a study containing high school and college students, reported that a student's evaluation of his academic ability reflects significant others' expectations of him. According to this view, significant others provide the "looking glass" by which students measure themselves.

Jones and Grieneeks (1970) investigated the relationship of self-perception and academic achievement among college sophomores. They reported a student's self-perception as being an accurate predictor of academic achievement. Catherine Kubiniec (1970), in a study of 468 incoming freshmen, also found that a self-report measure of the self-concept was helpful in predicting academic achievement. She stated that "an individual's behavior is affected by his perceptions of himself and his environment . . . responses on a self-report measure of self-concept to observable behavior (academic achievement), provides evidence that propositions from self-concept theory can predict observable behavior" (Kubiniec, 1970, p. 333).

Bernard Borislow (1962), in a study of college freshmen matched on scholastic ability and other demographic factors, reported that under-achievers did not show lower self-report than achievers before or after

academic performance. For the students in this study who indicated a desire to attain good grades, the underachievers were found to picture themselves as more pessimistic students than the achievers.

Bailey (1971) studied differences in self-perception between achieving and underachieving college students with below average academic ability. He found that the achieving student reported a higher achieving self, while the underachieving student projected a more negative view of himself.

Such a student is continually using feedback from parents, classmates and grade reports to support and stabilize a negative self view of his academic ability. This negative self view, in turn, results in poor to failing academic performance which serves as "objective" evidence to the student that he does not have the necessary ability. (Bailey, 1971, p. 190)

Alvord and Glass (1974), in an investigation of the relationship between self-concept and achievement, stated that although there is no cause-and-effect relationship between these two variables, much of the researchers' findings indicated that the two influence each other.

Fitts (1972) has suggested that optimal performance is related to optimal self-concept. However, he made the distinction that performance is not primarily determined by the individual's self-concept. He specified that "between persons of equal ability, the one with the more optimal and the healthier self-concept will generally function better" (Fitts, 1972, p. 4).

There have been numerous correlational studies between scores in the TSCS and achievement scores from a standardized test. Some of these studies reported a positive correlation between the two variables (Gay, 1966; Williams & Cole, 1968). Conversely, other studies have found no

significant relationship between self-report scores in the TSCS and performance on achievement tests (Blamick, 1969). Reflecting upon the inconsistency of the findings, Fitts (1972) mentioned that self as conceptualized in the TSCS is a complex entity with many facets and dimensions. Many studies have used the Total P score, which is an overall measure of self-esteem, as a single score and have correlated it to achievement in a unilinear fashion. The findings, however, are confusing because P scores can be elevated as a result of defensiveness or reluctance to disclose information.

Fitts (1972) has defined for each of the 29 Major TSCS scores an optimal range within which subjects considered high in personality integration (PI) will tend to score. For college students of equal ability, those scoring high in PI exhibit higher achievement as measured by the grade point average (Seeman, 1966; Thomas, 1969). Thus Fitts (1972, p. 29) suggested that high PI subjects "use their intellectual resources more efficiently than the average person."

Fitts (1972) reported studies in which subjects were first classified by grade point average (GPA) and then their differences in self-report were investigated. Moses (1967), studying a group of 182 students on academic probation, found them to have normal self-concept scores. Later Amberg (1968) used Moses' subjects and compared them to a group of 138 nonprobationary students. He found the students on probation to have a more normal self-report than the latter group. Jackson (1967) compared the self-reports of probationary students and of those who were not on academic probation and found the opposite result to Amberg's study.

Parker (1965) found no relationship between TSCS scores and over- and underachievement. Conversely, Pegg (1970), using a linear combination of five TSCS scores as a measure of personality integration, found a significant correlation to an achievement-to-ability ratio.

Fitts (1972) concluded that scores from the TSCS correlate more significantly with broad measures of academic performance such as GPA which measure the total self rather than one single score in a standardized achievement test. Even with measures such as GPA, the findings have been inconclusive since the TSCS is a general measure of the self-concept. Furthermore, Fitts argued that there are other variables that are better predictors of school grades and achievement test scores such as intelligence, motivation and a more specific measure of the subject's self-perception as a student.

An individual's general image of himself as a person (as measured by the TSCS) will usually show some slight relationship to his academic achievement. If he has an optimal self-concept, he is apt to use his intellectual resources more efficiently, and this may be a critical factor in his achievement if his intellectual resources or educational background are borderline. Otherwise, his self-concept will probably be more closely related to the noncognitive aspects of his behavior within the academic setting. (Fitts, 1972, p. 43)

In studying the relationship between self-report scores and achievement, Fitts suggested that each individual's capacity and potential be taken into consideration rather than to correlate self-concept to achievement on an absolute basis.

Section III: Locus of Control as a Factor in Self-Concept

Locus of control denotes the degree to which an individual feels responsible for events that occur in his life (internal control) or

perceives events in his life as being dictated by forces beyond his control (external control). In other words,

internal control refers to the perception of positive and/or negative events as being a consequence of one's own action and thereby under personal control, external control refers to the perception of positive and/or negative events as being unrelated to one's own behavior in certain situations and therefore beyond personal control. (Rotter, Seeman & Liverant, 1962, p. 499)

The concept of locus of control stemmed from Rotter's theory of social learning. In Rotter's view,

the degree to which the individual perceives that the reward follows from, or is contingent upon, his own behavior or attributes versus the degree to which he feels the reward is controlled by forces outside of himself and may occur independently of his own actions. (Rotter, 1966, p. 1)

Locus of control has since become a widely researched dimension of personality. Locus of control has been investigated in relation to such variables as academic achievement (Crandall, Katkovsky & Preston, 1962; Harrison, 1968), motivation (Baron, 1967), parental antecedents (Davis & Phares, 1969), birth order and sex differences (Eisenman & Platt, 1968), social class and ethnicity (Battle & Rotter, 1963; Graves, 1961), and cultural differences (Alvarez, 1971; Hsieh, Shyhut & Lotsof, 1969; Schneider & Parsons, 1970). The relationship most pertinent to this study is that of self-concept and locus of control.

Heaton and Durefeldt (1973, p. 4) stated that,

self-evaluation is an important factor in determining behavior, and it is obvious that this is an internally programmed event. A person's self-evaluation describes how he thinks about himself, and the self-evaluative process can serve as an important motivational force for personality growth. In general, it would appear that the various terms used to describe these thoughts and feelings--i.e., self-concept, self-esteem, self-evaluation, and self-image--all mean the same thing.

These various terms have been used interchangeably in the literature.

Lefcourt (1966) described the external individual as one who lacks in self-confidence. He stated that

Ss who are less external depict themselves as goal directed workers who strive to overcome hardships, whereas high external Ss portray themselves as suffering, anxious and less concerned with achievement per se than with their affect response to failure. (Lefcourt, 1966, p. 217)

The relationship between a favorable self-conception and internality was the subject of further research.

A self-esteem measure (Ziller, Hagey, Smith & Long, 1969) was developed with the assumption that individual's having high self-esteem will also have a high potential for self-reinforcement. For this measure, they defined self-reinforcement as the individual's tendency to administer to himself a reward even in the absence of environmental support. A study (Platt, Eisenman & Darbes, 1970) of the construct validity of the Ziller self-esteem measure with Rotter's Internal-External Control Scale was conducted with male and female college students. As far as a relationship to perceived locus of control was concerned, the results of the study did not support the construct validity of the Ziller measure of self-esteem. Platt et al. stated that although the Ziller measure did not receive construct validation from the Rotter I-E Scale, it may from some other measure of self-reinforcement.

Fish and Karabenick (1971) further investigated Ziller's assumption that people with high self-esteem have a greater potential for self-reinforcement. To measure self-esteem they used the Janis & Field Feelings of Inadequacy Scale instead of the Ziller self-esteem questionnaire. The Ss were 285 male college students. Their results showed

significant correlation between the self-esteem measure and the Rotter I-E Scale thus supporting the Ziller formulation. According to this study, men with high self-esteem tended to be internally oriented.

Ryckman and Sherman (1973) investigated the relationship between self-esteem and locus of control as well as sex differences in locus of control. The study consisted of 178 men and 204 women registered in a psychology course. The findings exhibited a relationship between locus of control and self-esteem.

Such an outcome is not surprising since early investigations have indicated that internals describe themselves as being self-confident, independent, assertive, persevering and insightful, while externals tend to describe themselves unfavorably, as being self-pitying, anxious and inadequate. (Ryckman & Sherman, 1973, p. 1106)

The results of this study show that sex differences do not affect the correlation between locus of control and self-esteem. In general, men and women displaying higher self-esteem are more internally oriented than those with lower self-esteem scores.

Heaton and Duerfeldt (1973) examined the relationship among self-esteem, self-reinforcement, and internal-external control. The subjects were volunteer college students in introductory psychology courses. The James I-E Scale was used in conjunction with three measures of self-esteem and a measure of self-reinforcement. Specific tasks were designed to measure self-reinforcement. The findings of this study revealed a relation between locus of control and self-reinforcement and that self-reinforcement was also related to self-esteem scores. The relationship between locus of control and self-esteem was positive but not significant. The results suggested that these three concepts are probably not measuring the same construct, but rather, only aspects of a general construct which includes all three.

Dennis Organ (1973) investigated the relationship between locus of control and clarity of the self-concept. According to Organ, the findings of his study can be interpreted in the light of attribution theory. This theory, promulgated by Kelley (1967), concerns itself with causative elements of behavior. A particular act can be perceived as inner-directed or stemming out of a person's own beliefs, values and goals. On the other hand, an act can be the result of external forces operating upon the individual (outer-directed) i.e., where he yields to influential others or perceives his acts as a result of fate or luck. Attribution theory predicts,

that the more external the person (in terms of the I-E measure), the less he could be certain about his self-concept. That is, the more the person believes his behavior to be generally a function of powerful other forces, the less his behavior would ambiguously reflect his own goals, values and personal traits. (Organ, 1973, p. 100)

Organ found a significant positive relation between clarity of the self-concept and internal locus of control.

Pegg (1970) in a study using the TSCS with ninth graders, found a positive relationship between the scores in the TSCS and internalized locus of control as well as a relationship between TSCS scores and intellectual efficiency.

In conclusion, this review of the literature disclosed discrepancies in studies dealing with the relationship of locus of control and self-concept. Such discrepancies may be a function of the variety of self-reports used to measure self-concept and the conceptualization behind each instrument. Different facets of this construct are tapped by each instrument which may account for the ambiguous findings. In general,

research results pointed to a positive relationship between locus of control and self-concept. It has also been speculated that these two variables may be facets of one global construct.

Self-concept has been defined in a number of ways, but can be generally described as the individual's personal judgment of self-worth. Locus of control refers to the individual's belief that events and circumstances are within or beyond personal control, it identifies the degree to which the person has confidence in efficacy of personal action as opposed to luck, chance and other powerful influences. The two constructs, self-concept and locus of control, are thus complementary aspects of social-psychological development. (Statement on research agenda, 1974, p. 1)

The self-concept literature relating to ethnic group membership, social class, sex, age, academic achievement, and locus of control has been reviewed. The present study further examined the relationships of all of the above variables to the self-report of Cuban students.

CHAPTER III

DESIGN OF THE STUDY

This study used a descriptive survey method to determine the relationship of selected psychosocial variables to the self-report of a group of Cuban students in the University of Florida. The relationship between the self-report and demographic variables such as ethnic group membership, sex, social class, and age were investigated. In addition, the relationship of the self-report to grade point average (GPA) and to locus of control was examined.

Hypotheses

The following hypotheses were investigated:

- H₁: There is no significant difference between the self-concept as measured by the Tennessee Self Concept Scale (TSCS) of Cuban university students and the American group used in standardizing the TSCS.
- H₂: There is no significant relationship between the self-concept as measured by the TSCS and the social class of Cuban students in the University of Florida.
- H₃: There is no significant relationship between the self-concept as measured by the TSCS and the age of Cuban students in the University of Florida.
- H₄: There is no significant relationship between the self-concept as measured by the TSCS and the length of time Cuban students have resided in the United States.
- H₅: There is no significant relationship between the self-concept as measured by the TSCS and average academic achievement as measured by the grade point average (GPA) of Cuban students in the University of Florida.

- H₆: There is no significant relationship between self-concept as measured by the TSCS and sex of Cuban students in the University of Florida.
- H₇: There is no significant relationship between the self-concept as measured by the TSCS and the locus of control as measured by Rotter's Internal-External Locus of Control Scale.

Subjects

The subjects (Ss) were 127 Cuban students, 48 females and 79 males, attending the University of Florida, with ages ranging from 18 to 33. Ss were given the TSCS, a self-report measure of the self-concept; Rotter's Internal-External Control Scale; and a biographic data sheet. Only those Cubans who came to the United States after Castro took power in 1959 were selected as subjects.

Method

The method of selection was complicated because Cuban students are not listed under any denomination in the University of Florida's student records. About 60 percent of the sample had marked a block in the registration form classifying themselves as Spanish-American surnamed. This classification was arbitrary since it also included other individuals of Spanish origin but who are not a member of the exile population such as students from South America or students with Spanish surnames who were born in the United States. Conversely, Cubans who have become American citizens or who have married a non-Cuban may not have appeared in the Spanish-American student list.

It was decided that the best way to contact Cuban students was to set up a table in the University's administration building during a registration period.

The sample may be somewhat biased as it was voluntary; however, very few of the Cubans who were approached declined to participate. The questionnaires were distributed to the subjects, and since approximately 30 minutes were required to complete the instruments, they were allowed to take the materials home with them. The materials were collected at a later time. The collection of data took place during two registration periods in May and August of 1975. In total, 180 questionnaires were distributed with a return of 127.

Instruments

Tennessee Self Concept Scale (TSCS)

The TSCS consists of 100 items used by the individual to describe himself. The subjects' responses are recorded in a Likert-type scale of five choices ranging from completely false to completely true. The instrument was developed to measure three aspects of self from an internal frame of reference: Identity Self, Judging Self, and Behavioral Self. The Identity scores indicate the individual's perception of his own identity. The Judging Self is depicted by the Self Satisfaction score which expresses the individual's feelings about his perceived self. The Behavioral Self is measured by the Behavior score which deals with the individual's perception of his actions.

Five scores were also developed to measure the self from the subject's external frame of reference. The score representing the

Physical Self deals with the individual's perception of his body, sexuality, physical appearance, and general state of health. The Moral-Ethical Self is depicted by a score concerned with the individual's feeling of moral worth, his relationship and feelings to God and his perception of himself as a good or bad person. The score representing Personal Self indicates the individual's feelings of personal worth, his feelings of adequacy, and his feelings of self-respect and confidence in himself. The Family Self score deals with the individual's perception of his relationship with members of his family and closest friends, and his feelings of worth and adequacy toward himself as a member of that family. The Social Self score reflects the person's sense of adequacy in his social interaction with others in a general way. Fitts (1965, p. 3) went on to say that this scale measures "the person's sense of adequacy and worth in his social interaction with other people in general." The scores for Identity Self, Judging Self, and Behavioral Self comprise three sub-scores which, when totaled, constitute the Total Positive score which reflects the overall levels of self-esteem and feelings of confidence and self-worth.

Another group of scores were devised to promote more information about an individual's self-concept. A brief description of each score follows.

1. The Self-Criticism (SC) score deals with the measure of overt defensiveness.
2. Variability scores (V) reflect any inconsistency among different areas of the individual's self-perception. There are three (V) scores: Total V, Column Total V, and Row Total V. Fitts (1965) stated that "high scoring persons tend to compartmentalize certain areas of self and view these areas quite apart from the remainder self."

3. The Distribution of Responses (D) score weighs the individual's distribution of answers across the five response categories. This score can also be interpreted as a measure of self-perception since the predominance of choices may throw some light on the way the individual describes himself.
4. The Net Conflict Score and the Total Conflict Score indicate an individual's contradiction in answering items in the same area of self-perception. Fitts (1965) stated that "more directly, however, they measure the extent to which an individual's responses to positive items differ from, or conflict with, his responses to negative items in the same area of self-perception."
5. The True-False Ratio Score (T/F) indicates the subject's tendency to agree or disagree with an item regardless of its content. There is a high correlation between T/F and the Conflict scores. "A tendency to over-respond to either the positive or the negative items is demonstrated in the Net Conflict Score" (Fitts et al., 1971).
6. The Number of Deviant Signs (NDS) is an empirical measure which quantifies the deviant features of all other TSCS scores. Fitts (1965) states that the NDS Score is the TSCS's best predictor of psychological disturbance.
7. The Number of Integrative Signs (NIS) score is a counterpart to the NDS score. The NIS measures strengths in the self-concept or signs of good personality integration. This score is a count of the number of the 29 TSCS variables which fall within an optimal range corresponding to TSCS administrations to subjects considered high in personality integration.
8. Another score that can be extracted from the 29 TSCS scores is the Self Actualization (SA) score determined by the formula: $SA = (2 NIS) - (NDS)$. Fitts (1972) believed that this score will provide the "total picture" by incorporating strengths (NIS) and weaknesses (NDS). The SA score is a linear measure with a high score indicating a well-integrated person.
9. Six scales which were derived by item analysis, are used to provide a clear differentiation among various groups of subjects. These empirically derived scales are as follows:
 - a. The Defensive Positive Scale (DP) indicates a more subtle measure of defensiveness than the Self Criticism (SC) score,
 - b. The General Maladjustment Scale (GM) differentiates psychiatric patients from nonpsychiatric patients,

- c. According to Fitts (1965, p. 5) the Personality Disorder Scale (PD) distinguishes between people "with basic personality defects and weaknesses in contrast to psychotic states or the various neurotic reactions,"
- d. The Psychosis Scale (Psy) differentiates psychotic subjects from the normal group,
- e. The Neurosis Scale (N) distinguishes neurotic subjects from the normal group, and
- f. The Personality Integration Scale (PI) represents an individual's optimal level of adjustment.

Test-retest reliability data (Fitts, 1965) based on a group of 60 college students over a two-week period are as follows: Self-Criticism 0.75, Net Conflict 0.74, Total Variability 0.67, Total Positive 0.92, Distribution 0.89, and NDS 0.90. *No valid findings with on test*

Validity as reported by Fitts (1965) in the TSCS Manual was based on four different procedures:

1. Content validity,
2. Discrimination between groups,
3. Correlation with other personality measures, and
4. Personality changes under particular conditions.

Content validity was established by having a jury of seven clinical psychologists analyze the items. An item was retained in the scale only after a unanimous agreement about its content was reached by the jury.

Studies on a variety of groups have demonstrated that the TSCS is a reliable discriminator between such groups as psychiatric patients and nonpatients and between the average person and the psychologically integrated person.

The TSCS was compared with other personality inventories to further establish its validity. In comparing the TSCS with the MMPI (Minnesota Multiphasic Personality Inventory), it was found that most of the scales

correlated with the MMPI scores. Fitts (1965, p. 24) stated that in some instances (Variability scores, Distribution scores, and Conflict scores) there is relatively little linear correlation. With the same scores, however, the correlation ratios are substantially higher. Comparing the TSCS with the Edwards Personal Preference Schedule, Sundby (1962) reported a nonlinear relationship between the two tests' scores. Quinn (1957) reported a correlation between Total P scores and the Minnesota Teacher Attitude Inventory. Fitts (1965) stated that "high scores on the Minnesota Teacher Attitude Inventory reflect unhealthy attitudes toward children, the conclusion is that people with positive self-concepts tend to have more desirable attitudes for teaching" (Fitts, 1965, p. 28).

For validation by means of personality changes under particular conditions, studies were undertaken which dealt with changes in self-concept due to meaningful or detrimental life experiences. Gividen (1959) observed, after giving the TSCS before and after a dangerous army training exercise, that both the "Pass" and "Fail" groups reported uncertainty in their self-description. The latter group was even more so, for it showed a significant decrease in Physical Self scores and a significant increase in T/F ratio. Ashcraft and Fitts (1964) studied changes in subjects' TSCS scores due to psychotherapy. They reported that those who received therapy changed direction favorably on 18 to 22 variables in comparison with the control group which reported changes only in two variables. Fitts stated "there is considerable evidence that people's concepts of self do change as a result of significant experiences. The TSCS reflected these changes in predicted ways, thus

constituting additional evidence for the validity of the instrument" (Fitts, 1965, p. 30).

Rotter's Internal-External Control Scale

Rotter's Internal-External Control Scale (I-E Scale) contains 29 forced-choice items. To make the purpose of the test more ambiguous the scale was called a "Social Reaction Inventory" and six of the 29 items were fillers. The subject was asked to indicate, after looking at a pair of statements, the one he agreed with more strongly. A copy of the Rotter Scale is given in Appendix A.

Schneider and Parsons (1970) have suggested five categories of items easily identified in the I-E Scale.

These general categories were labeled: (1) General luck, fate (e.g., "Many of the unhappy things in people's lives are partly due to bad luck."); (2) Politics (e.g., "One of the major reasons why we have wars is because people don't take enough interest in politics."); (3) Respect (e.g., "No matter how hard you try, some people just don't like you."); (4) Academics (e.g., "Many times exam questions tend to be so unrelated to course work that studying is really useless."); and (5) Leadership success (e.g., "Capable people who fail to become leaders have not taken advantage of their opportunities."). (Schneider & Parsons, 1970, pp. 132-133)

In the Schneider and Parsons study with students from different countries, these five categories were helpful in shedding light on additional differences among the sample.

Mirels (1970) factor analyzed the 23 I-E items in the responses given by 159 college male and 157 college female subjects, and he identified two factors. He argued that

items loading high on Factor I concern the respondent's inclination to assign greater or lesser importance to ability and hard work than to luck and influences which determine personally relevant outcome. . . . In sharp contrast, most of the items loading

high on Factor II focus on the respondent's acceptance or rejection of the idea that a citizen can exert some control over political and world affairs. (Mirels, 1970, pp. 227-228)

In other words, one factor had to do with an individual's personal feeling of control over his own life and the second factor reflected his perception of the social system as his target of control. A higher correlation can be expected between a person's feeling of control (internality) and his self-concept. For the purpose of this study an examination of possible relationships between these two factors and the TSCS scores was made.

Rotter (1966) indicated internal consistency of the I-E Scale to be relatively stable. The items in the test are arranged to sample attitudes and are not ordered by level of difficulty.

Consequently, split-half reliability tends to underestimate the internal consistency. Kuder-Richardson reliabilities are also somewhat limited since this is a forced-choice scale in which an attempt is made to balance alternatives so that probabilities of endorsement on either alternative do not include the more extreme splits. (Rotter, 1966, p. 10)

The test items, being additive, make internal comparison difficult. The split reliability reported is below expectancy level ranging from .65 to .79. Biserial item correlations for the 29 items ranged from .11 to .48 for a sample of 200 male and 200 female college students. Rotter (1966) stated that the biserial item correlations are moderate but consistent. Test-retest reliability for a one-month period was consistent in two quite different samples: .71 for Colorado Reformatory prisoners and .72 for college students.

Rotter (1966) stated that the individual's attempts to better his life condition and, consequently, to control his environment in important

life situations are perhaps the most important kind of data with which to assess the construct validity of the I-E Scale. "The I-E Scale appears to measure a psychological equivalent of the sociological concept of alienation in the sense of powerlessness" (Rotter, 1966, p. 20).

Rotter referred to a study by Seeman and Evans (1962) with patients in a tuberculosis hospital. It was found that the more alienated patients obtained lower scores in a test designed to measure their objective knowledge of their disease. Conversely, internals knew more about their own condition. Seeman (1963) extended his research to study a group of reformatory inmates. He found a significant correlation between external-internal scores and inmates information about how the reformatory was run. Strickland (1965) stated that blacks active in civil rights movements were more internal than those who were not involved politically. Phares (1965) reported that internal subjects were more successful in changing others' attitudes than the external subjects.

Rotter stated that a feeling of environmental control also implied a feeling of inner control on the part of the individual. Regarding inner control, Straits and Sechrest (1963) reported that nonsmokers are more internal than smokers.

Other areas of construct validity investigated by Rotter were the variables of conformity, suggestability, and independence and their relation to locus of control. He reported that an internal individual conforms only when he finds it beneficial to his goals. The individual does it without yielding to external control; but, at the same time, he is conscious of the consequences of his behavior. "The individual who perceives that he does have control over what happens to him may conform

or may go along with suggestions when he chooses to and when he is given a conscious alternative" (Rotter, 1966, p. 24).

Significant evidence of construct validity for the I-E Scale evolved from predictive differences in behavior for individuals scoring above and below the Scale's median. Rotter summarized the results of studies conducted to establish the I-E Scale's construct validity as follows:

A series of studies provides strong support that the individual who has a strong belief that he can control his own destiny is likely to (a) be more alert to those aspects of the environment which provide useful information for his future behavior; (b) take steps to improve his environmental condition; (c) place greater value on skill or achievement reinforcements and be generally more concerned with his ability, particularly his failure; and (d) be resistive to subtle attempts to influence him. (Rotter, 1966, p. 25)

Discriminant validity was implied by a low relationship between the I-E Scale and such variables as intelligence, social desirability, and political liberalness.

Biographic Data Sheet

The Biographic Data Sheet consisted of questions regarding the student's sex, age, and marital status. Other questions regarding the length of time the Ss have been in the United States and the occupation of the parents in Cuba and in the United States as well as their educational level were asked. A copy of the Biographic Data Sheet is given in Appendix B.

A variable measuring the subject's social position was constructed from the information in the Biographic Data Sheet in a manner similar to that used in The Hollingshead Two-Factor Index of Social Position

(Hollingshead, 1957). The two factors used in this study were the father's level of education and the father's occupation in Cuba. As has been explained before, the parent's occupation in the United States is not a good indicator of social class for Cubans. A comparison of occupations for the subjects' fathers indicated a shift from professional and business occupations to manual and nonmanual occupations after the families left Cuba. The distributions of occupations in Cuba and in the United States are presented in Table 1. In addition, the Ss were asked to indicate their ethnic self-perception--i.e., whether they thought of themselves as Americans, Cubans, Cuban-Americans or belonging to other ethnic groups. Tabulations of data from the Biographic Data Sheet are presented in Appendix C.

TABLE 1
OCCUPATIONS OF SUBJECTS' FATHERS

Occupation	In Cuba		In United States	
	Number	Percent	Number	Percent
Business	49	38.6	36	28.3
Professional	56	44.1	46	36.2
Nonmanual	5	4.0	8	6.3
Manual	9	7.1	27	21.3
Farm	8	6.2	2	1.6
Exceptions*	-	-	8*	6.3
Totals	127	100.0	127	100.0

* For those cases where the father was either still in Cuba or deceased.

Statistical Analysis

A t-test was employed in testing Hypothesis 1 to determine if there were significant differences between the TSCS mean scores of the Cuban students and the mean scores of a norm group of Americans reported in the TSCS Manual (Fitts, 1965).

In testing Hypotheses 2, 3, 4, 5, and 7, Pearson's product-moment correlation technique was applied to determine if there were significant relationships between self-report and social class, age, the length of time the Cuban student has resided in the United States, grade point average, and locus of control.

Hypothesis 6 was treated by a point biserial correlation analysis to determine if there was a relationship between self-report and sex.

CHAPTER IV

RESULTS OF ANALYSIS

The major questions proposed in this study were, Is there a significant difference between the self-concept as measured by the Tennessee Self Concept Scale of Cuban university students and Americans? For Cuban students, is there a relationship between self-concept scores and demographic and achievement variables? Is there a significant relationship between the Cuban students' locus of control and their scores in the Tennessee Self Concept Scale (TSCS)?

The results of this study are reported in seven sections corresponding to the seven hypotheses.

Hypothesis 1

- H₁: There is no significant difference between the self-concept as measured by the TSCS of Cuban university students and the American group used in standardizing the TSCS.

The null hypothesis to be tested is that for each of 23 TSCS mean scores for the Cuban university students and the mean scores reported in the TSCS Manual (Fitts, 1965) the difference in means will be zero. The mean scores in the TSCS Manual were based on a standardization group of 626 people representing a broad sample of all social, economic, intellectual, and educational levels. The means and standard deviations for the two populations and the results of t-tests for differences in

means are presented in Tables 2 and 3, respectively. Sample sizes of the two populations were $N_1 = 127$ for the Cuban subjects and $N_2 = 626$ for the TSCS norm group.

The following TSCS scores had statistically significant mean values for the Cuban subjects:

1. Total Positive, Behavioral Self, Family Self, Social Self, and Row Total Variability at $p < .05$ and
2. Net Conflict, Judging Self, Personal Self, Total Variability, Column Total Variability, Defensive Positive, Psychosis, and Neurosis at $p < .01$.

The Self Actualization and Number of Integrative Signs scores were not included in the comparison of means as data for these scales were not given in the TSCS Manual. The Manual also did not present data for the Number of Deviant Signs score as the distribution of this score was too skewed for a meaningful mean and standard deviation.

The sign of the difference between the Cuban mean and the norm group mean is given in Table 3 so that a sign test could be made to determine if the Cuban students scored significantly higher or lower, overall, on the TSCS instrument. The sign for the mean differences is not always the algebraic sign as some of the scales are inverse scores or are measures of less desirable traits. For these cases a plus sign can be interpreted as a more favorable score.

Fourteen of the 23 t-values calculated were significant at the .05 level or beyond. With regard to sign, 12 of these 14 scores are positive. The binomial probability of having m positive scores out of N trials is

$$\frac{N!}{m! (N-m)!} \left[\frac{1}{2} \right]^N .$$

TABLE 2
MEANS AND STANDARD DEVIATIONS
OF CUBAN STUDENTS AND TSCS NORM GROUP

<u>TSCS</u> Variable	<u>Cuban Students</u>		<u>TSCS Norm Group</u>	
	Means	SD	Means	SD
Identity	126.27	10.53	127.10	9.96
Self Satisfaction	113.56	13.16	103.67	13.79
Behavior	112.31	12.21	115.01	11.22
Physical Self	70.71	7.67	71.78	7.67
Moral-Ethical Self	70.80	8.28	70.33	8.70
Personal Self	68.51	8.50	64.55	7.41
Family Self	72.46	7.25	70.83	8.43
Social Self	69.65	7.65	68.14	7.86
Total P	352.13	31.33	345.57	30.70
Self Criticism	35.69	5.28	35.54	6.70
Total Variability	44.28	12.21	48.53	12.42
Column Total Variability	25.86	8.00	29.03	9.12
Row Total Variability	18.42	6.22	19.60	5.76
Distribution	120.49	25.22	120.44	24.19
Net Conflict	-0.17	13.78	-4.91	13.01
Total Conflict	30.92	9.31	30.10	8.21
T/F Ratio	1.11	0.28	1.03	0.29
Defensive Positive	59.00	11.04	54.40	12.38
General Maladjustment	97.48	9.21	98.80	9.15
Psychosis	49.32	6.05	46.10	6.49
Personality Disorder	75.30	10.75	76.39	11.72
Neurosis	86.36	10.18	84.31	11.10
Personality Integration	9.96	3.45	10.42	3.88

TABLE 3

t-TEST STATISTICS FOR DIFFERENCES IN MEANS BETWEEN
CUBAN STUDENTS AND TSCS NORM GROUP

<u>TSCS</u> Variable	<u>t</u> -Value	Sign of Difference in Means
Identity	.85	-
Self Satisfaction	7.42**	+
Behavior	2.43*	-
Physical Self	1.45	-
Moral-Ethical Self	.56	+
Personal Self	5.35**	+
Family Self	2.03*	+
Social Self	2.16*	+
Total P	2.22*	+
Self Criticism	.24	+
Total Variability	3.53**	+
Column Total Variability	3.64**	+
Row Total Variability	2.08*	+
Distribution	.02	+
Net Conflict	4.07**	+
Total Conflict	1.00	+
T/F Ratio	2.85**	+
Defensive Positive	3.89**	+
General Maladjustment	.50	+
Psychosis	5.15**	+
Personality Disorder	.97	+
Neurosis	3.80**	-
Personality Integration	1.24	-

* $p < .05$ ** $p < .01$

For 12 positive out of 14 scores, the probability is .0056.

For all 23 scores, there were 18 of positive sign with a resultant probability of .0040.

Overall, Hypothesis 1 can be rejected. Fourteen of the 23 TSCS score means were significantly different compared to the norm group. In addition, the Cuban students tended to score higher than the mean of the norm group.

Hypothesis 2

H₂: There is no significant relationship between the self-concept as measured by the TSCS and the social class of Cuban students in the University of Florida.

Data from Table 4 show significant, but low, positive correlations with $p < .05$ between the social class variable and the self-concept variables of Social Self ($r = .206$) and Defensive Positive (DP) ($r = .197$). The social class variable, listed in Tables 4, 5, and 6, was based on the Hollingshead Two-Factor Index which is an inverse measure. Hence, high scores on this index correspond to lower levels of social status. Subjects of higher social status tended to have low DP scores and low Social Self scores. The data were subsequently computer sorted by sex and correlations of social class with the TSCS variables are shown in Table 5 for male subjects and in Table 6 for female subjects. As mentioned previously, the sample contained 79 males and 48 females. From the data presented in Table 5, only the Social Self score ($r = .236$) had a significant correlation with social class for males. The male DP correlation was .209 but the p-value was beyond the $p < .05$ level

CORRELATION COEFFICIENTS BETWEEN SOCIAL CLASS, AGE, TIME IN THE
U. S., GRADE POINT AVERAGE, AND INTERNAL LOCUS OF CONTROL
AND THE TSCS VARIABLES FOR THE CUBAN SUBJECTS

<u>TSCS</u> Variable	Social Class	Age	Time in the U. S.	Grade Point Average	Internal Locus of Control
Identity	.086	-.071	.151	-.065	.295**
Self Satisfaction	.169	.025	.051	.069	.259**
Behavior	.121	.019	-.045	-.063	.442***
Physical Self	-.001	-.060	.105	-.093	.300***
Moral-Ethical Self	.089	.016	.090	.128	.262**
Personal Self	.145	-.046	.006	-.066	.375***
Family Self	.145	.025	.042	.017	.316***
Social Self	.206*	.064	.120	-.041	.253**
Total Positive	.138	.006	.090	-.018	.380***
Self Criticism	-.098	-.041	.006	.073	.174*
Total Variability	-.085	-.072	-.119	-.065	-.152
Column Total Variability	-.066	-.091	-.028	-.075	-.180*
Row Total Variability	-.082	-.029	-.199*	-.037	-.066

TABLE 4 - Continued

<u>TSCS</u> Variable	Social Class	Age	Time in the U. S.	Grade Point Average	Internal Locus of Control
Distribution	.062	-.103	.066	-.027	.211*
Net Conflict	-.003	-.026	-.140	-.049	-.048
Total Conflict	.040	-.055	-.089	-.060	-.139
T/F Ratio	.061	-.036	-.074	-.034	-.029
Defensive Positive	.197*	.014	-.032	-.052	.340***
General Maladjustment	.165	-.021	.118	-.029	.392***
Psychosis	.018	.049	-.108	-.042	-.061
Personality Disorder	.131	.066	.037	.026	.299***
Neurosis	.051	-.098	.116	-.088	.386***
Personality Integration	-.049	-.014	.123	.158	-.017
Number of Deviant Signs	-.053	-.039	-.081	-.087	-.201*
Number of Integrative Signs	.078	-.002	.031	.054	.169
Self Actualization	.041	-.005	.027	.113	.231**

* p < .05

** p < .01

*** p < .001

TABLE 5

CORRELATION COEFFICIENTS BETWEEN SOCIAL CLASS, AGE, TIME IN THE
U. S., GRADE POINT AVERAGE, AND INTERNAL LOCUS OF CONTROL
AND THE TSCS VARIABLES FOR THE CUBAN MALE SUBJECTS

<u>TSCS</u> Variable	Social Class	Age	Time in the U.S.	Grade Point Average	Internal Locus of Control
Identity	.137	-.077	.165	-.058	.402***
Self Satisfaction	.179	-.042	.024	.165	.390***
Behavior	.089	.022	.082	-.048	.551***
Physical Self	-.005	-.078	.170	-.186	.414***
Moral-Ethical Self	.162	.013	.028	.169	.345**
Personal Self	.124	-.090	-.018	.056	.477***
Family Self	.080	.016	.079	.084	.437***
Social Self	.236*	.018	.145	-.027	.325**
Total Positive	.121	-.035	.102	.026	.529***
Self Criticism	-.140	-.162	-.087	.100	-.283*
Total Variability	.017	-.113	-.139	-.226*	-.183
Column Total Variability	.046	-.127	-.007	-.195	-.220*
Row Total Variability	-.022	-.060	-.247*	-.188	-.080

TABLE 5 - Continued

TSCS Variable	Social Class	Age	Time in the U.S.	Grade Point Average	Internal Locus of Control
Distribution	.141	-.165	-.001	-.040	.254 [*]
Net Conflict	.006	-.031	-.190	-.042	-.192
Total Conflict	.176	-.029	-.133	-.105	-.184
T/F Ratio	.008	-.042	-.134	.006	-.184
Defensive Positive	.209	.040	-.016	.045	.431 ^{***}
General Maladjustment	.185	-.055	.132	.015	.538 ^{***}
Psychosis	-.084	-.004	-.082	.097	-.081
Personality Disorder	.160	.084	.030	.070	.401 ^{***}
Neurosis	.034	-.147	.149	-.058	.502 ^{***}
Personality Integration	-.036	.016	.301 ^{**}	.200	.008
Number of Deviant Signs	.010	-.017	-.160	-.104	-.290 ^{**}
Number of Integrative Signs	.069	-.040	.156	.139	.436 ^{***}
Self Actualization	.048	-.019	.166	.129	.385 ^{***}

* p < .05

** p < .01

*** p < .001

TABLE 6

CORRELATION COEFFICIENTS BETWEEN SOCIAL CLASS, AGE, TIME IN THE
U. S., GRADE POINT AVERAGE, AND INTERNAL LOCUS OF CONTROL,
AND THE TSCS VARIABLES FOR THE CUBAN FEMALE SUBJECTS

<u>TSCS</u> Variable	Social Class	Age	Time in the U.S.	Grade Point Average	Internal Locus of Control
Identity	.008	-.003	.151	-.055	.134
Self Satisfaction	.160	.227	.094	-.020	.099
Behavior	.174	.049	-.002	-.075	.255
Physical Self	.005	.000	.013	.044	.092
Moral-Ethical Self	-.016	.124	.204	.118	.176
Personal Self	.180	.093	.048	-.235	.194
Family Self	.253	.046	-.004	-.105	.129
Social Self	.165	.221	.098	-.047	.151
Total Positive	.091	.118	.089	-.054	.179
Self Criticism	-.029	.343*	.162	.052	.056
Total Variability	-.232	-.014	-.100	.124	.106
Column Total Variability	-.216	-.032	-.056	.062	.119
Row Total Variability	-.189	0.18	-.137	.183	-.055

TABLE 6 - Continued

<u>TSCS</u> Variable	Social Class	Age	Time in the U.S.	Grade Point Average	Internal Locus of Control
Distribution	-.047	.092	.169	.010	.179
Net Conflict	-.014	.023	-.083	-.041	.157
Total Conflict	-.212	-.125	-.014	.016	-.036
T/F Ratio	.017	-.008	-.007	-.067	.187
Defensive Positive	.179	-.046	-.054	-.192	.173
General Maladjustment	.136	.092	.104	-.080	.163
Psychosis	.129	-.172	-.143	-.184	-.053
Personality Disorder	.090	.117	.069	-.006	.153
Neurosis	.080	.071	.075	-.124	.174
Personality Integration	-.068	-.088	-.129	.104	-.214
Number of Deviant Signs	-.169	-.109	.050	-.061	-.008
Number of Integrative Signs	.048	-.133	-.164	-.068	-.362 [*]
Self Actualization	.029	.021	-.211	.086	-.108

* p < .05

** p < .01

*** p < .001

($p = .061$). Table 6 shows that there is no significant correlation between any TSCS variable and social class for females.

Hypothesis 2 was accepted, as stated, except for the TSCS variables of Social Self and Defensive Positive.

Hypothesis 3

H_3 : There is no significant relationship between the self-concept as measured by the TSCS and the age of Cuban students in the University of Florida.

Correlation coefficients are presented in Table 4 for the age variable. No significant relationships were found for any of the 26 TSCS scores. Likewise, for the male subjects, Table 5 shows that no significant relationships were found between age and the TSCS variables. For female subjects, Table 6 only shows a significant relationship between age and Self Criticism ($r = .346$, $p < .05$). The corresponding correlations from the total group and the males for Self Criticism were $r = -.041$ ($p = .649$) and $r = -.162$ ($p = .149$), respectively.

Hypothesis 3 was accepted with the exception of the TSCS variable of Self Criticism.

Hypothesis 4

H_4 : There is no significant relationship between the self-concept as measured by the TSCS and the length of time Cuban students have resided in the United States.

Only one significant correlation was found between the time in the U. S. variable and the TSCS scores and that correlation is low and negative. Table 4 shows the correlation between time in the U. S. and

Row Total Variability for the total group of $r = -.199$ ($p < .05$). With regard to sex, only the male group had a significant correlation for Row Total Variability ($r = -.246$, $p < .05$). The correlation for females was also negative, but was not significant.

Hypothesis 4 was accepted except for the Row Total Variability score.

Hypothesis 5

H₅: There is no significant relationship between the self-concept as measured by the TSCS and the average academic achievement as measured by the grade point average (GPA) of Cuban students in the University of Florida.

No significant correlations were found between GPA and the 26 TSCS variables as shown in Table 4. For the female group, as indicated in Table 6, there were also no significant correlations. Only one TSCS variable, Total Variability, correlated significantly ($r = -.226$, $p < .05$) for the male group.

Hypotheses 5 was accepted as stated.

Hypothesis 6

H₆: There is no significant relationship between the self-concept as measured by the TSCS and the sex of Cuban Students in the University of Florida.

In computing the biserial correlation coefficients, the sex variable was arbitrarily assigned as zero for females and one for the male subjects. Hence, a negative correlation indicates a tendency for the females to score higher than males for some particular TSCS variable and, likewise, a positive correlation would indicate a tendency for males to score higher.

Biserial correlation coefficients between the variable sex and the 26 TSCS variables are presented in Table 7. Three significant correlations were found with the following variables: Moral-Ethical Self, $r = -.251$ ($p < .01$); Distribution, $r = -.187$ ($p < .05$); and Personality Disorder, $r = -.218$ ($p < .05$).

Hypothesis 6 was accepted with the exception of the TSCS variables of Moral-Ethical Self, Distribution, and Personality Disorder.

Hypothesis 7

Internal Locus of Control

H₇: There is no significant relationship between the self-concept as measured by the TSCS and the internal and external locus of control as measured by Rotter's Internal-External Locus of Control Scale of Cuban students in the University of Florida.

The locus of control variable had significant correlations with 18 of 26 TSCS variables as shown in Table 4. The correlations given in Tables 4, 5, and 6, are presented for the internal locus of control score. On Rotter's Locus of Control Scale, the subject is forced to choose between two answers, representing the internal and the external choices. Hence, Pearson product-moment correlations between internal locus of control and a TSCS variable will be equal to the negative of the correlation between external locus of control and a TSCS variable. The following TSCS variables were found to be significantly and positively correlated to internal locus of control:

1. Total Positive, Identity, Behavior, Physical Self, Personal Self, Family Self, Defensive Positive, General Maladjustment, Personality Disorder and Neurosis at $p < .001$;

TABLE 7

BISERIAL CORRELATION COEFFICIENTS BETWEEN SEX AND TSCS VARIABLES

<u>TSCS</u> Variable	Biserial Correlation Coefficients	<u>TSCS</u> Variable	Biserial Correlation Coefficients
Identity	-.163	Distribution	-.187*
Self Satisfaction	-.154	Net Conflict	-.140
Behavior	-.091	Total Conflict	-.035
Physical Self	-.044	T/F Ratio	-.078
Moral-Ethical Self	-.251**	Defensive Positive	-.023
Personal Self	-.066	General Maladjustment	-.073
Family Self	-.135	Psychosis	.093
Social Self	-.109	Personality Disorder	-.218*
Total Positive	-.155	Neurosis	-.094
Self Criticism	-.116	Personality Integration	-.014
Total Variability	.055	Number of Deviant Signs	.002
Column Total Variability	.004	Number of Integrative Signs	-.029
Row Total Variability	.100	Self Actualization	.045

* $p < .05$ ** $p < .01$

2. Self Actualization, Self Satisfaction, Moral-Ethical Self and Social Self at $p < .01$: and
3. Self Criticism and Distribution at $p < .05$.

Two TSCS variables, Column Total Variability and the Number of Deviant Signs (NDS), were negatively correlated at the $p < .05$ level. For these two scores, however, a high score was undesirable so the correlations can be viewed as positive correlations between internal locus of control and favorable traits.

When the data were examined by sex in Tables 5 and 6, similar significant correlations were found for the male group but not for the females. The Number of Integrative Signs (NIS) score was positively correlated for the male group with $r = .437$ ($p < .001$) and negatively correlated for females with $r = -.362$ ($p < .01$), but was not significantly correlated for the entire group of 127 subjects. As in the case of the total group, the male group had significant negative correlations between internal locus of control and the Column Total Variability and Number of Deviant Signs. These two variables did not show significant correlations with internal locus of control for the female group but the correlations were of the same sign as for the male and total groups.

Hypothesis 7 was rejected overall since the majority of the TSCS variables were significantly correlated with internal locus of control.

Factors I and II

Factor analysis of Rotter's Locus of Control Scale was performed by Mirels (1970) who identified two factors. The items which formed Factors I and II are presented in Appendix A. Following Alvarez (1971) for comparison purposes, the Factor I and II scores consisted of those

items in Rotter's Scale for which Mirels found loadings of $\pm .30$ or greater. Direct comparability between the results for male and female subjects was limited as the items, as well as the total number of items, constituting Factors I and II differed between the sexes. Pearson's product-moment correlation coefficients between Factors I and II and the 26 TSCS variables are presented in Table 8. The scores for the two factors are based on the internal locus of control choices.

For the male group, the TSCS scores which had significant correlations with the total internal locus of control score were also found to be significantly correlated with Factor I with only exceptions for Social Self ($p = .088$) and for Distribution ($p = .059$) which are just beyond the $p < .05$ cutoff for significance. For the female group the only significant correlation found with Factor I was the NIS score for which $r = -.291$ with $p < .05$.

The significant correlations, all at the $p < .05$ level, were found for the males between Factor II and the variables: NIS, $r = .234$; Total Variability, $r = -.259$; and Row Total Variability, $r = -.227$. For the females, no significant correlations were found between Factor II and any of the TSCS variables.

Comparison With American Students

Comparisons of the locus of control scores between the Cuban subjects of this study and an American group are presented in Tables 9 for males and 10 for females. The data for the American group were taken from Rotter's original article (1966, p. 26). His sample consisted of 575 male and 605 female Ohio State University students in elementary

TABLE 8

CORRELATION COEFFICIENTS BETWEEN FACTORS I AND II AND THE TSCS
VARIABLES FOR MALE AND FEMALE CUBAN STUDENTS

<u>TSCS</u> Variable	Males		Females	
	Factor I	Factor II	Factor I	Factor II
Identity	.339**	.156	.017	.173
Self Satisfaction	.383***	.076	.015	.006
Behavior	.435***	.212	.148	.052
Physical Self	.354*	.101	.017	.069
Moral-Ethical Self	.360**	.184	.035	.161
Personal Self	.445***	.147	.094	.086
Family Self	.361**	.090	.111	-.131
Social Self	.191	.132	.022	.112
Total Positive	.451***	.173	.066	.077
Self Criticism	-.319**	-.134	-.064	.192
Total Variability	-.185	-.259*	-.089	.002
Column Total Variability	-.225*	-.213	-.083	.018
Row Total Variability	-.077	-.226*	-.071	-.022

TABLE 8 - Continued

TSCS Variable	Males		Females	
	Factor I	Factor II	Factor I	Factor II
Distribution	.211	-.091	.015	.167
Net Conflict	-.210	-.127	.277	-.002
Total Conflict	-.153	-.174	-.070	.196
T/F Ratio	.137	.098	.121	.071
Defensive Positive	.370 ^{**}	.157	.237	-.113
General Maladjustment	.436 ^{***}	.213	.079	.078
Psychosis	-.057	.011	.189	-.200
Personality Disorder	.397 ^{***}	.122	.014	.048
Neurosis	.423	.149	.046	.167
Personality Integration	-.010	.170	-.176	.021
Number of Deviant Signs	-.267 [*]	-.140	.075	-.077
Number of Integrative Signs	.405 ^{***}	.234 [*]	-.292 [*]	-.172
Self Actualization	.349 ^{**}	.205	-.114	.002

* $p < .05$ ** $p < .01$ *** $p < .001$

psychology courses. The internal score was used in calculating correlations with TSCS variables but for purposes of comparison with Rotter's work, the external locus of control score was used in Tables 9 and 10.

The mean external scores for the males and females in the Cuban group were 9.29 (SD = 4.82) and 9.77 (SD = 4.33), respectively. For Rotter's American university student sample the means were 8.15 (SD = 3.88) for the males and 8.42 (SD = 4.06) for the females.

Based upon the Kolmogorov-Smirnov Two Sample Test, the differences in the cumulative distributions in Tables 9 and 10 are not significant.

TABLE 9

COMPARISON OF DISTRIBUTIONS OF EXTERNAL LOCUS OF CONTROL SCORES
FOR 79 MALE CUBAN STUDENTS AND 575 MALE AMERICAN STUDENTS

External Locus of Control Score	Cuban Males*		American Males**	
	Frequency	Cum. %	Frequency	Cum. %
21	1	100.00	0	100.00
20	1	98.73	1	100.00
19	1	97.45	1	99.83
18	3	96.20	4	99.65
17	2	92.40	10	98.96
16	1	89.87	10	97.22
15	4	88.61	10	95.48
14	4	83.54	15	93.74
13	5	78.48	31	91.13
12	3	72.15	32	85.74
11	4	68.35	32	80.17
10	5	63.29	49	74.61
9	5	56.96	53	66.09
8	5	50.63	73	56.87
7	6	44.30	52	44.17
6	10	36.71	52	35.13
5	7	24.05	41	26.09
4	5	15.19	43	18.96
3	3	8.86	29	11.48
2	4	5.06	22	6.43
1	0	0.00	10	2.61
0	0	0.00	5	0.87

* N = 79; Mean = 91.29; SD = 4.82

** N = 575; Mean = 8.15; SD = 3.88

TABLE 10

COMPARISON OF DISTRIBUTIONS OF EXTERNAL LOCUS OF CONTROL SCORES
FOR 48 FEMALE CUBAN STUDENTS AND 605 FEMALE AMERICAN STUDENTS

External Locus Of Control Score	Cuban Females*		American Females**	
	Frequency	Cum. %	Frequency	Cum. %
21	0	100.00	1	100.00
20	0	100.00	1	99.83
19	0	100.00	3	99.67
18	3	100.00	7	99.17
17	2	93.75	10	98.02
16	0	93.75	8	96.36
15	2	89.58	17	95.04
14	4	85.42	23	92.23
13	4	77.08	37	88.43
12	3	68.75	31	82.31
11	1	62.50	42	77.19
10	3	60.42	42	70.25
9	3	54.17	64	63.31
8	6	47.92	53	52.73
7	4	35.42	50	43.97
6	5	27.08	66	35.70
5	5	16.67	37	24.79
4	1	6.25	42	18.68
3	0	6.25	37	11.74
2	2	4.17	22	5.62
1	0	0.00	8	1.98
0	0	0.00	4	0.66

* N = 48; Mean = 9.77; SD = 4.33

** N = 605; Mean = 8.42; SD = 4.06

CHAPTER V

DISCUSSION AND INTERPRETATION OF RESULTS

This study has investigated seven hypotheses in order to examine possible relationships between selected psychosocial variables and the self-report of a group of Cuban students in the University of Florida. The discussion in this chapter is presented by individual hypotheses following the order used in Chapter IV.

Hypothesis 1

H₁: There is no significant relationship between the self-concept as measured by the Tennessee Self Concept Scale (TSCS) of Cuban university students and the American group used in standardizing the TSCS.

Of the 23 measures of self-concept investigated in this study, fourteen were related to the ethnic variables. The Total Positive score which measures overall feelings of self-esteem and self-worth was significantly higher for the Cuban group than for the norm group. Healey and DeBlassie (1974) found similar results with a Spanish-American group scoring higher than an Anglo group. The data for the Cuban student group indicated that the Defensive Positive score, a subtle measure of defensiveness, was significantly higher for the Cuban group than for the norm group. Healey and DeBlassie (1974) also found significantly higher Defensive Positive scores for Spanish-American and Negro students than for the Anglo group. Williams and Byars (1968) also indicated that

Negro subjects scored significantly higher on the DP scale than Caucasian subjects. They concluded that the increase in feelings of self-respect and the refusal to admit derogatory statements about themselves may be a result of the civil rights movements. Cubans, like blacks and Mexican-Americans, are also clinging to their ethnic roots to maintain a sense of identity, and may also be reluctant to disclose negative information about their group.

In the scores dealing with the different aspects of the self from an internal frame of reference, Cubans scored significantly lower in the Behavior score which deals with the individual's perception of his own behavior or the way he functions. On the other hand, Cubans scored significantly higher in the Self Satisfaction score which is a measure of their feelings of self-worth, self-confidence and self-acceptance. Fitts (1965) mentioned that it is possible for an individual to have a low opinion of himself as indicated by the Identity score or the Behavior score and yet have a significant, high Self Satisfaction score. It could be argued that being in a university setting, where a high degree of competition prevails, may lower the individual's perception of his behavior in relation to others. At the same time, higher education may offer opportunities for the Cuban students to find a higher level of self-satisfaction than those of the norm group. Also, Fitts (1972) reported significantly higher Self Satisfaction scores for college students which indicated a higher level of self-acceptance than for the norm group.

Of the five scores measuring the self from a subject's external frame of reference, the Personal Self, the Family Self and the Social

Self scores yielded significantly higher scores for the Cuban subjects than for the norm group. The Personal Self score deals with feelings of personal worth, self-respect and confidence. The Family Self score describes the nature of an individual's relationship with his primary group and his sense of adequacy as a family member. Kluckhohn (1967, p. 242), discussing the rate of acculturation of Italians and Spanish-Americans, reported that Italians exhibited a degree of successful adjustment in proportion to the length of time the collateral family ties are maintained. This finding can be extended for a better understanding of cultural values of Cuban students since the Cuban culture emphasizes close-knit family ties, not only within the nuclear family, but also among other relatives such as grandparents, aunts, uncles, first, second and even third cousins who are considered part of one's family. It is not unusual to find Cuban households where three generations live under the same roof. Lowry Nelson, who did a study on Cuba, contended that:

Family ties are strong, there is much sharing of resources, and general assumption of responsibility one for another. When a member of a family loses a job or money, the other members--father, brothers, or sister--will be expected to come to the rescue. The family definitely would lose caste if a member were to go hungry or be compelled to ask for charity. Similarly, if a member of a family obtains wealth or high position, he is expected to spread the benefits among his relatives. If one achieves a high government office, for example, it is expected that he will use his authority to have his relatives appointed to good positions. Nepotism is not condemned; it is the general practice. (Nelson, 1950, p. 184)

Another category of the external frame of reference for which the Cuban subjects exhibited significantly higher scores than the norm was the Social Self score which deals with one's sense of adequacy or worth in relationships with people in general. This score, together with

significantly higher Total Positive, Personal Self, and Self Satisfaction scores, reflects an above average level of self-esteem for this group which can be somewhat confounded by a significantly higher Defensive Positive score which denotes a subtle degree of reluctance to disclose derogatory information. In addition, the Cuban group yielded significantly lower Variability scores than the norm group. The three Variability scores, which denote inconsistencies from one area of self-perception to another, are called the Column Total Variability, the Row Total Variability, and the Total Variability scores. Therefore, low Variability scores are favorable since they indicate higher uniformity in the individual's self-perception. Fitts (1972) reported several studies using the TSCS which found college students to have below average Variability scores, a feature also characteristic of adult normal subjects. Cuban college students, as stated previously, have followed the same pattern.

In conclusion, the Cuban group also exhibited higher Psychosis and Neurosis scale scores. These scales differentiate psychotic and neurotic patients from the normal population. Fitts (1972, p. 40) stated that although these scores "are usually interpreted as signs of maladjustment, it may be that the meaning of these scores should be adjusted and reinterpreted for certain groups. . . . We can consider the possibility that semantic factors or differences in values influenced the scores." Therefore, the possibility must be acknowledged that cultural bias may have influenced the way that Cuban students responded to certain items in the questionnaire since the TSCS has not been validated in the Cuban population.

Hypothesis 2

H₂: There is no significant relationship between the self-concept as measured by the TSCS and the social class of Cuban students in the University of Florida.

To determine the social class of Cuban students is a difficult task.

The parents' occupation in Cuba and their level of education seemed to be the most accurate measures, although in so doing, this study failed to take into account those parents who attained a higher level of social class in the United States than they had in Cuba.

In Chapter II the investigator discussed the reasons why Cubans emigrated to the United States. It was stated that this group was not pushed out of their country due to economic disadvantages but pulled to the United States for political reasons which they found oppressive. Although most Cubans were penniless when they first arrived in the United States, those belonging to professional classes have, in most cases, been able to restore their social position as a result of their labors in the United States rather than their ascribed status in Cuba. For other Cubans, unable to make a good living in Cuba, living in the United States made available to them business opportunities which were not open to them in Cuba and a greater probability of attaining a higher educational level. For this group, social status increased after entry into the United States.

In this study's sample there predominated a pattern of decline in social class after entry into the United States as shown in Table 1. This decline in social class may somewhat affect how the student viewed his social life.

Indeed the lower the former socioeconomic status of an exile family, the higher the degree of its children's desires of identification with the American society. This phenomenon could be a result of the children's inherent social insecurity and, possibly, to their need for a national identity, factors which in many exile youngsters create a desire to discard their Cuban characteristics and join as quickly as possible the multi-national American society. (Psycho-social dynamics in Miami, 1969, p. 96)

This study found that male students from low social status families in Cuba scored higher in the Social Self score which measures a sense of adequacy or worth in relationships with people in general. It was hypothesized that this group of students may have experienced a lower relative loss when forced to leave their country than those belonging to higher socioeconomic classes. Therefore, they are more prompt to merge into the American society and are more ready to accept its values which can affect the way in which they perceive their relation with others. They may feel that they have better opportunities to achieve social status in the United States through the attainment of higher education than they had in Cuba.

On the other hand, male students belonging to higher social status portrayed themselves in this study as being less defensive than their lower status peers. It can only be speculated that these higher status male students may feel more secure and are more apt to disclose negative information about themselves than their peers.

Overall, social position was found not to influence the way the Cuban student perceived himself. Since no significant correlations were found between the other 24 TSCS variables and social class, the null hypothesis was accepted.

Hypothesis 3

- H₃: There is no significant relationship between the self-concept as measured by the TSCS and the age of Cuban students in the University of Florida.

The findings supported the hypothesis with the exception of a significant relationship found between age and the Self Criticism score for the female subjects. In this study there was not a large distribution of ages. The female ages ranged from 17 to 28 years with a mean age of 22.0 and a standard deviation of 2.3 years. The male group were in the 17 to 38 age group with a mean age of 22.6 and a standard deviation of 3.7 years.

Older males tended to score lower in Self Criticism scores than did older females. Lower Self Criticism scores for the males may have indicated a resistance on the part of the Cuban male to report any weaknesses, while females, as they grow older, may be more open to disclose information. Similar results were obtained by Williams and Byars (1968) who have reported the Negro Male to be more defensive in his self-report than the Caucasian male and the Negro female.

Hypothesis 4

- H₄: There is no significant relationship between the self-concept as measured by the TSCS and the length of time Cuban students have resided in the United States.

Although a significant correlation was found for the TSCS score of Row Total Variability, the correlation was only $-.199$ ($p < .05$).

After taking into account that low Variability scores are measures of consistency in the way an individual perceives himself, the inference could be made that those students who have been in the United States for

a long period of time will tend to have a clearer perception in different dimensions of their self-report. By residing in the United States for a long period of time, they may have a more thorough adjustment into the American culture than the more recent arrivals. Other factors, not subjected to investigation in this study, may have influenced the Cuban students' scores.

The distribution of the residence times in the United States was presented in Table 11. The mean time in the United States was 11.4 years. From Table 11 it can be seen that 52 percent of the subjects have resided in the United States for 13 or more years.

Hypothesis 5

H₅: There is no significant relationship between the self-concept as measured by the TSCS and the average academic achievement as measured by the grade point average (GPA) of Cuban students in the University of Florida.

This study provided no support for a relationship between self-concept and academic achievement. For the entire group of subjects, the highest correlation found among the 26 TSCS variables, although still not significant, was between the GPA and the Personality Integration (PI) scale for which $r = .158$ with $p = .072$. The corresponding correlations between GPA and the PI scale for males and females were $r = .200$ and $r = .104$, respectively. The results for the Cuban student group were in agreement with Fitts's proposal (1972) that the PI scale should produce the highest correlation of any TSCS variable with the GPA because the more integrated individuals tend to make more efficient use of their potentials.

TABLE 11

LENGTH OF TIME SUBJECTS HAVE RESIDED IN THE UNITED STATES

Time (years)	Number	Percent
3	2	1.6
4	1	0.8
5	4	3.1
6	9	7.1
7	9	7.1
8	10	7.9
9	4	3.1
10	5	3.9
11	8	6.3
12	9	7.1
13	21	16.6
14	19	15.0
15	22	17.3
16	<u>4</u>	<u>3.1</u>
Totals	127	100.0

Hypothesis 6

H₆: There is no significant relationship between the self-concept as measured by the TSCS and the sex of Cuban students in the University of Florida.

The data in this study seemed to be consistent with the hypothesis since no significant relationship was found between the scores in the TSCS and the sex of the Cuban student.

The female subjects scored significantly different from the males in only three scores: Moral-Ethical Self, Distribution, and Personality Disorder scale.

The Moral-Ethical Self score as described by Fitts (1965, p. 3) deals with "the self from a moral-ethical frame of reference--moral worth, relationship to God, feelings of being a 'good' or 'bad' person, and satisfaction with one's religion or lack of it." In this study the females scored higher in Moral-Ethical Self than the males. Healey and DeBlassie (1974), in comparing Negro, Anglo and Spanish-American adolescents' self-concepts, found that the measure of Moral-Ethical Self was higher for the Spanish-American subjects than for Anglo and Negro subjects. They explained that in a period of transition between two cultures, religion is affected less by the process of acculturation.

The Cuban female, who has been reared with very different social expectations than her male peers, may cling longer to her cultural mores than the male. Although both groups in this study probably have had equal exposure to the radical and liberal ideas of academic life, the impact may have been different on each group. This pattern may not only be the result of a transition into the American culture since active religious participation was viewed more favorably in Cuba for females

than for males. It was socially expected that the female attend mass and be involved in church activities while the male, although he considered himself a "believer," may have been reluctant to participate in religious activities. This trend may be slowly changing as the Cuban female has proved herself an equal "counterpart" of the Cuban male in exile. The older Cuban women have been a pillar of moral and financial support to their homes while the older males are more likely to help with household chores, a thought that was unacceptable in the Cuban culture of the past. This change, it might be added, can be viewed not only as a liberation of the Cuban female to express herself in other activities outside of the home but also as having freed males to express their feelings more openly including those dealing with their religious values and their moral frame of reference. This author speculated that in the Cuban-American community there still exists a higher degree of the double standard of moral and religious expectations for the males and females than in the American society in general.

Females in this study scored higher in the Distribution score than the male subjects. Although extreme scores in either direction are undesirable, higher Distribution scores are a sign of certainty in the self-report. Lower scores denote that the subject is less willing to commit himself; for example, he may avoid compromising by using more "3" responses in their self-report. A "3" response is midway between the "completely true" and "completely false" responses. Fitts (1965) also indicated that lower scores may at times indicate self-defensiveness. In general, it can be said that the Cuban females tended to be more definite about their self-perception and tended to be more willing to commit themselves in their self-reports than male subjects.

In addition, females scored significantly higher in the Personality Disorder scale than males. As stated previously, Fitts (1972) has expressed that cultural values and semantic differences may make a group appear more deviant or less adjusted than the norm group. Thus, caution should be used in interpreting this score. It should also be noted that the Cuban female, being more open and less defensive about her self-report, may disclose more derogatory information about herself than Cuban males who tend to respond more defensively and guardedly. The Cuban female in this University is in a competitive environment and may feel more sure of her self-image and may be more aware and accepting of herself. Although this may be true of college females in general, it is more so for the Cuban females who are deviating further from the cultural and social expectations placed upon them.

Hypothesis 7

Internal Locus of Control

- H₇: There is no significant relationship between the self-concept as measured by the TSCS and the internal and external locus of control as measured by Rotter's Internal-External Locus of Control Scale of Cuban students in the University of Florida.

The results of this study yielded significant positive relationships between the three internal dimensions of the self and internal locus of control. The Identity Self, the Behavior Self, and the Judging Self or Self Satisfaction scores are in continual interaction with one another. An individual who scores higher in these three measures of the self has a clearer perception of who he is and acts accordingly. He is also better equipped to impose a judgement about the good or bad qualities of

his behavior rather than act according to others' standards and values; hence, this individual's reward is contingent upon his own behavior rather than upon other people or events outside of his control. The findings of the present study supported Ziller et al. (1969) who have stated that those individuals with high self-esteem have a high capability for self-reinforcement.

A positive significant correlation was found for the Cuban group between the five external dimensions of the self and internal locus of control. These five external measures of the self are the Physical Self, Family Self, Social Self, Personal Self, and Moral-Ethical Self. Fitts et al. (1971, p. 21) have stated that "the degree of internal consistency between and within these subselves should be related to the integration and to the effectiveness with which the total self functions." A subject with a high degree of consistency within his subselves tends to have high self-esteem and functions more effectively; therefore, he may be more internal in the manner he perceives his locus of control of feel more capable of controlling his own life. On the other hand, a subject having a high external locus of control score believes that his personal world is affected by forces beyond his control and feels helpless in the face of them.

Data for the Cuban group also showed that subjects who had high internal locus of control scores tended to have low Variability scores. According to Fitts et al. (1971) the Variability score indicates the degree of consistency in all dimensions of the self.

This idea of integrated subsystems is related to Fitts's use of the Variability score on the TSCS which is an index of the degree of consistency, or integration, of self-regard across the various

subselfes--Physical, Moral-Ethical, Personal, Family, and Social. Fitts hypothesized, and has demonstrated, that high PI persons show higher self-esteem in all these areas with less variability between areas than low PI individuals. (Fitts et al., 1971, p. 91)

The data for Cuban subjects showed that the General Maladjustment, Personality, and Neurosis scales were positively correlated with internal locus of control. Despite the titles given to these three scales by Fitts, the TSCS Manual (Fitts, 1965, p. 18) shows that a personality integration group had higher scores on these scales than a mental patient group. Hence, a positive correlation for these three scales is consistent with the sign of the correlations obtained between other TSCS scales and internal locus of control.

A review of the literature shows that other studies were done with neuroticism and Rotter's Locus of Control Scale. Lichtenstein and Keutzer (1967), Platt et al. (1971), and Alvarez (1971) found a significant correlation between scores of neuroticism as measured by the Eysenck Personality Inventory and external locus of control scores. This investigator suggests that subjects with problems of adjustment tend to act in a more external manner and generally feel that their behavior is of no consequence in what happens to them. Alvarez (1971, p. 31) proposed that one of the goals of psychotherapy should be "to develop learning techniques to change the client's behavior in the direction of internalization." In other words, as the individual acquires a higher degree of personal integration, he begins to increase his feelings of control over his life.

The null hypothesis was rejected since a positive and significant correlation was found between self-esteem and internal locus of control.

This result was similar to those found by Fish and Karabenick (1971) and by Ryckman and Sherman (1973) who found significant correlations between self-esteem and the subject's capacity for self-reinforcement. The results of the present study were consistent with Pegg (1970) and Aguren (1974) who also found that scores in the TSCS and Rotter's Locus of Control Scale were positively related.

Factors I and II

As previously discussed in this study, Mirels (1970, p. 226) distinguished between two groups of items composing Rotter's Scale. Factor I referred to those items dealing with "a belief concerning felt mastery over the course of one's life," and Factor II referred to items indicating "a belief concerning the extent to which the individual citizen is deemed capable of exerting an impact on political institutions." Although a possible interaction exists between these two factors, Mirels (1970) stated that Factor I was most relevantly used in relation to psychopathology and clinical prediction.

After this refined discrimination of the Locus of Control Scale was used, the data for the male group showed that Factor I was positively correlated with the Identity Self, Behavior Self, Self Satisfaction, Moral-Ethical Self, Personal Self, Family Self, Total Positive, Number of Integrative Signs, Self-Actualization, Defensive Positive, General Maladjustment, Personality Disorder, and Neurosis, and it was negatively correlated with Self Criticism, Column Total Variability, and Number of Deviant Signs. For the female group, on the other hand, only a negative correlation between the Number of Integrative Signs (NIS) and Factor I

was found. The NIS, as explained before, "are the optimal range of scores within broad normal limits" (Fitts, 1972, p. 5). These findings should be discussed in the light of possible cultural bias in the item responses of males and females.

Child rearing practice in the Cuban culture tends to emphasize sheltering and protecting the females while stressing freedom for males from early adolescence. Although the results may be affected by other life experiences not taken into account in this study, it was speculated that the Cuban female experiences more control over her life by external forces such as family ties, religious beliefs, and cultural expectations which imposed one type of behavior for the females and another for the males.

The double standard of morality condoned disloyalty of the husband while imposing the strictest moral standards for the wife. Even premarital unchastity was not regarded as an especially serious infraction of the moral code as far as young men were concerned, but for young girls it was a calamity of the first order. The girls were protected by most extraordinary zeal, involving a careful system of chaperonage. (Nelson, 1950, p. 175)

The results of this study showed that feelings of externality do not have any bearing in the self-perception of the females.

There was no correlation between Factor II and TSCS scores with the exception of the NIS score for the male sample. These results were supported by a study done by Alvarez (1971) who investigated the relationship between locus of control and neurosis using three male groups: Cuban students, American students, and older Cuban subjects. He found that correlations between Factor II and neurosis were lower than those between Factor I and neurosis.

Although the NIS score measures assets in the self-concept, it does not provide the total picture as well as the Self Actualization score which was also computed in this study. Nevertheless, the NIS is a measure of good personality integration and its correlation with Factor II should not be overlooked.

Although older Cubans have experienced a history of political failures, Alvarez (1971) found no significant relation between older and younger Cubans' scores and American subjects' scores in items loading high in Factor II. He suggested that the older Cuban group had lived in the United States for at least eight years and that experiences of political frustration may not be affecting their present political ideology.

In the present study those male subjects who had a high internal score for Factor II items tended to have a high measure of personality integration. The male's average age of 22.6 and average length of residency in the United States of 11.4 years suggested that they came to this country at an early enough age to be unaffected by the Cuban upheaval, in the sense that they would feel helpless to control social institutions. The possibility exists that other events beyond the scope of this study may have affected their answers.

In general, the findings of the present research indicated that items loading high in Factor I are much better predictors of self-esteem than are the Factor II items. These findings supported Mirels' assertion (1970) that Factor I items are more meaningful in clinical prediction and psychopathology than Factor II.

Suggestions for Further Research

The method of selection for the target population in this study was hindered by the limited classification of student records. It would be very helpful for future researchers if the University System could keep more detailed information regarding minority group students so that truly random samples could be obtained.

As previously discussed, the self-report had limitations in giving a complete personality appraisal. With adequate time and financial resources, the self-concept could be determined by using the TSCS in conjunction with an instrument such as the Critical Incident Technique which would be evaluated by a group of trained graduate students. This combined method of determining the self-concept may be more accurate than the one used in this study.

The TSCS is a general measurement of the self-concept and does not focus on those dimensions of the self that are more significant in predicting performance; therefore, this investigator suggests the use of the Critical Incident Technique to identify the student's feelings and attitudes toward school, teachers, and peers. The information gained will be valuable when used along with the TSCS in determining the relationship between academic performance and self-concept.

Conclusions

This study was an attempt to provide information about different dimensions of the self-perception of a group of Cuban students. The author feels that, although there has been a great influx of Cubans into

American schools and universities, very little is known about their psychological characteristics. It is the author's conviction that the more that is known about an ethnic group the less are the chances for speculation and overgeneralization about their behavior. Such knowledge also increases the chances for better communication between the Anglo educators and counselors and the Cuban students.

The findings of this study revealed that the Cuban students exhibited higher self-esteem scores than the norm group used to standardize the TSCS. The Cuban group scored significantly higher in the Defensive Positive scale which is a subtle measure of defensiveness. This pattern of higher DP scores was not uncommon in other ethnic groups in this country. The emphasis of self-pride and the civil rights movements have influenced the self-perceptions of Cubans and other ethnic groups since peer group members provide them with a behavioral frame of reference rather than having to look to middle-class Americans as significant others. The Cuban male was particularly reluctant to disclose negative information about himself. This can be understood in terms of deep cultural roots dating from the Spanish domination of Cuba when the law was based on the philosophy of male supremacy over home and social institutions. This influence is reflected again in this study as females scored higher in the Moral-Ethical Self which measures moral, ethical, and religious perceptions of the self. This tendency should be of particular interest to those involved in counseling the Cuban female who tends to cling longer to the cultural and religious mores by which she was reared.

Another area of interest to counselors and educators is the important part that the family plays in the life of the Cuban student.

Evidence of the family role was shown in this study by high Family Self scores. In most cases, even when the student's parents are in different stages of assimilation than the student, no weakening of family ties results. This may be beneficial since it reduces feelings of alienation on the part of the student. At the same time a conflict may result when the student feels torn between his own cultural traditions and mores and those of the American culture in which he is being assimilated.

Another major conclusion reached by this study was that for the Cuban males there was a significant relationship between locus of control and self-concept. In other words, those males who perceived themselves as being in control of their own life exhibited higher self-esteem scores than those who felt that external forces determined their behavior. A relationship between self-concept and locus of control was not found for the Cuban females, which appears to indicate that a feeling of control is nonessential to her self-esteem. As explained before, cultural factors seem to have some bearing in these results.

The author hopes that this study may increase the understanding of the Cuban student population, and that it will serve as encouragement for other educational psychologists to continue research on this new immigrant group.

APPENDIX A

ROTTER'S INTERNAL-EXTERNAL LOCUS OF CONTROL SCALE

SOCIAL REACTION INVENTORY

This is a questionnaire to find out the way in which certain important events in our society affect different people. Each item consists of a pair of alternatives lettered a or b. Please select the one statement of each pair (and only one) which you more strongly believe to be the case as far as you are concerned. Be sure to select the one you actually believe to be true rather than the one you think you should choose or the one you would like to be true. This is a measure of personal belief; obviously there are no right or wrong answers.

Your answers to the items on this inventory are to be recorded on a separate answer sheet which is loosely inserted in the test booklet.

Please answer these items carefully but do not spend too much time on any one item. Be sure to find an answer for every item choice - do not omit any. Find the number of the item on the answer sheet and black out the letter a or b, whichever you choose as the most true statement.

In some instances, you may discover that you believe both statements or neither statement. In such cases, be sure to select the one you more strongly believe to be the case as far as you are concerned. Also try to respond to each item independently when making your choice; do not be influenced by your previous choices.

REMEMBER

Select that alternative which you personally believe to be most true.

I more strongly believe that:

- *1. a. Children get into trouble because their parents punish them too much.
b. The trouble with most children nowadays is that their parents are too easy with them.
2. a. Many of the unhappy things in people's lives are partly due to bad luck.
b. People's misfortune results from the mistakes they make.
3. a. One of the major reasons why we have wars is because people don't take enough interest in politics.
b. There will always be wars no matter how hard people try to prevent them.
4. a. In the long run, people get the respect they deserve in this world.
b. Unfortunately, an individual's worth often passes unrecognized no matter how hard he tries.
5. a. The idea that teachers are unfair to students is nonsense.
b. Most students don't realize the extent to which their grades are influenced by accidental happenings.
6. a. Without the right breaks, one cannot be an effective leader.
b. Capable people who fail to become leaders have not taken advantage of their opportunities.
7. a. No matter how hard you try, some people just don't like you.
b. People who can't get others to like them don't understand how to get along with others.
- *8. a. Heredity plays the major role in determining one's personality.
b. It is one's experiences in life which determine what they're like.
9. a. I have often found that what is going to happen will happen.
b. Trusting to fate has never turned out as well for me as making a decision to take a definite course of action.
10. a. In the case of the well prepared student, there is rarely, if ever, such a thing as an unfair test.
b. Many times exam questions tend to be so unrelated to course work that studying is really useless.

11.
 - a. Becoming a success is a matter of hard work; luck has little or nothing to do with it.
 - b. Getting a good job, depends mainly on being in the right place at the right time.
12.
 - a. The average citizen can have an influence in government decisions.
 - b. This world is run by the few people in power and there is not much a little guy can do about it.
13.
 - a. When I make plans, I am almost certain that I can make them work.
 - b. It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyhow.
- *14.
 - a. There are certain people who are just not good.
 - b. There is some good in everybody.
15.
 - a. In my case, getting what I want has little or nothing to do with luck.
 - b. Many times we might just as well decide what to do by flipping a coin.
16.
 - a. Who gets to be the boss often depends upon who was lucky enough to be in the first place first.
 - b. Getting people to do the right things depends upon ability, luck has little or nothing to do with it.
17.
 - a. As far as world affairs are concerned, most of us are the victims of forces we can neither understand nor control.
 - b. By taking an active part in political and social affairs people can control world events.
18.
 - a. Most people don't realize the extent to which their lives are controlled by accidental happenings.
 - b. There is really no such thing as "luck."
- *19.
 - a. One should always be willing to admit his mistakes.
 - b. It is usually best to cover up one's mistakes.
20.
 - a. It is hard to know whether or not a person really likes you.
 - b. How many friends you have depends upon how nice a person you are.
21.
 - a. In the long run, the bad things that happen to us are balanced by the good ones.
 - b. Most misfortunes are the result of lack of ability, ignorance, laziness, or all three.

22. a. With enough effort, we can wipe out political corruption.
b. It is difficult for people to have much control over the things politicians do in office.
23. a. Sometimes I can't understand how teachers arrive at the grades they give.
b. There is a direct connection between how hard I study and the grades I get.
- *24. a. A good leader expects people to decide for themselves what they should do.
b. A good leader makes it clear to everybody what their jobs are.
25. a. Many times I feel that I have little influence over the things that happen to me.
b. It is impossible for me to believe that chance or luck plays an important role in my life.
26. a. People are lonely because they don't try to be friendly.
b. There's not much use in trying too hard to please people; if they like you, they like you.
- *27. a. There is too much emphasis on athletics in high school.
b. Team sports are an excellent way to build character.
28. a. What happens to me is my own doing.
b. Sometimes I feel that I don't have enough control over the direction my life is taking.
29. a. Most of the time I can't understand why politicians behave the way they do.
b. In the long run, people are responsible for bad government on a national as well as a local level.

Note.--The internal item choices are underlined. The following items had loadings of $\pm .30$ or greater according to Mirels (1970):

- i). Factor I items for males are the items numbered 4, 5, 10, 11, 15, 16, 18, 23, 25, and 28;
- ii). Factor II items for males are the items numbered 12, 17, 22, and 29;
- iii). Factor I items for females are the items numbered 5, 6, 9, 10, 11, 13, 15, 16, 18, 23, 25, and 28; and
- iv). Factor II items for females are the items numbered 12, 17, 22, 26, and 29.

*Filler items intended to make the purpose of the test more ambiguous.

APPENDIX B

BIOGRAPHIC DATA SHEET

PERSONAL DATA SHEET

Sex: _____

Age: _____

Marital Status: _____

Place of Birth in Cuba: _____

College Level: _____

Highest Degree Earned: _____

Parents' Education

	1-5 years	6-9 years	10-12 years	university
Father				
Mother				

Father's occupation in Cuba

☐ professional ☐ manual ☐ farm
☐ business ☐ nonmanual

Father's occupation in U.S.

☐ professional ☐ manual ☐ farm
☐ business ☐ nonmanual

How many years have you lived in the U.S.? _____ years

Do you think of yourself as:

☐ Cuban
☐ American
☐ other

APPENDIX C

TABULATIONS OF BIOGRAPHIC DATA

EDUCATION LEVEL OF SUBJECTS' FATHERS

Years	Number	Percent
1-5	6	4.7
6-9	22	17.3
10-12	32	25.2
University	67	52.8
Totals	127	100.0

MARITAL STATUS OF SUBJECTS

Status	Number	Percent
Single	108	18.0
Married	17	13.4
Divorced	2	1.6
Totals	127	100.0

PERCEIVED IDENTITIES OF SUBJECTS

Perceived Identity	Number	Percent
Cuban	95	74.8
Cuban-American	14	11.0
American	7	5.5
Other	11	8.7
Totals	127	100.0

SUBJECTS' PLACE OF BIRTH IN CUBA

Province	Number	Percent
Havana	67	52.8
Camaguey	16	12.6
Oriente	15	11.8
Las Villas	14	11.0
Matanzas	12	9.4
Pinar del Rio	3	2.4
Totals	127	100.0

ACADEMIC LEVELS OF SUBJECTS

Level	Number	Percent
Lower Division	8	6.3
Upper Division	88	69.3
Graduate	31	24.4
Totals	127	100.0

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BIOGRAPHICAL SKETCH

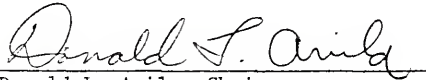
Raysa Maria Carregado Richardson was born in Regla, Province of Havana, Cuba, on March 4, 1948. She attended Colegio La Inmaculada Concepcion in Havana, Cuba. She arrived in the United States in 1962 and attended Miami Jackson High School.

She graduated from Miami Dade Junior College in December 1970 with an A.A. degree. She transferred to the University of Florida in January 1971 and completed her B.A. in sociology in August 1972. She enrolled in graduate school in 1972 and received the M.Ed. degree in educational psychology. In September 1973 she began her doctoral program in Foundations of Education, where she worked towards a Ph.D. in educational psychology with a minor in psychology.

She is a member of Phi Beta Kappa and Phi Kappa Phi, Honorary Scholastic Societies, and of the Center for Humanistic Education and the Federation of Cuban Students.

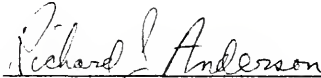
In September 1973 she married N. R. Richardson.

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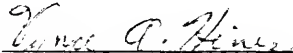
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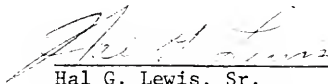
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This dissertation was submitted to the Graduate Faculty of the College of Education and to the Graduate Council, and was accepted as partial fulfillment of the requirements for the degree of Doctor of Philosophy.

March, 1976



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